

COMET

AM

1947

com

BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

THE HISTORY AND CONTRIBUTION

OF THE

"VIRGINIA WEEK-DAY RELIGIOUS EDUCATION MOVEMENT"

by

Lillian Elaine Comey

(Th.B., Gordon College, 1936)

submitted in partial fulfilment of the

requirements for the degree of

Master of Arts

1947

378.744

BO

AM 1947

com

Approved

by

First Reader . . .

Ralph H. Becker

Professor of New Testament Literature

Second Reader . . .

Robert J. Taylor

Professor of

Religious Education

.....

.....

TABLE OF CONTENTS

CHAPTER	PAGE
INTRODUCTION	i
Reasons for the selection of this subject	i
Sources of information	iii
The purpose for writing	iii
I. RELIGION AND EDUCATION	1
The importance of education in Protestantism	1
A review of the influence of religion on colonial education	2
The gradual elimination of religion from public school education	3
Religion and education today	6
The Week-day Religious Education Movement	9
The idea given for week-day religious education in Virginia	11
II. AROUSING INTEREST	15
The task of a cooperative Protestantism	15
An education equal in quality to secular education	16
Need demonstrated by High School Bible Tests	19

100

1. The first part of the document is a list of names and addresses.

2. The second part of the document is a list of names and addresses.

3. The third part of the document is a list of names and addresses.

4. The fourth part of the document is a list of names and addresses.

5. The fifth part of the document is a list of names and addresses.

6. The sixth part of the document is a list of names and addresses.

7. The seventh part of the document is a list of names and addresses.

8. The eighth part of the document is a list of names and addresses.

9. The ninth part of the document is a list of names and addresses.

10. The tenth part of the document is a list of names and addresses.

11. The eleventh part of the document is a list of names and addresses.

12. The twelfth part of the document is a list of names and addresses.

13. The thirteenth part of the document is a list of names and addresses.

14. The fourteenth part of the document is a list of names and addresses.

15. The fifteenth part of the document is a list of names and addresses.

16. The sixteenth part of the document is a list of names and addresses.

17. The seventeenth part of the document is a list of names and addresses.

18. The eighteenth part of the document is a list of names and addresses.

19. The nineteenth part of the document is a list of names and addresses.

20. The twentieth part of the document is a list of names and addresses.

CHAPTER	PAGE
III. EARLY EXPERIMENTS	23
Cooperation of secular educators	23
Promotional meetings	23
Purpose for establishing movement	25
First work in Arlington and Fairfax Counties . . .	27
First work in Harrisonburg and Rockingham County .	29
Characteristics of the movement	32
Released time	33
A cooperative movement	35
Professional leadership	36
A county-wide movement	37
IV. CONTRIBUTING FACTORS	38
Interdenominational cooperation	38
Expert supervision	42
State and district teachers' meetings	45
Curriculum development	49
Teaching standards	63
Increasing financial appropriations	67
V. GROWTH	71
Physical growth	71
More effective teaching schedules	76

1. The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the transparency and accountability of the organization. This section also outlines the various methods used to collect and analyze data, ensuring that the information is reliable and up-to-date.

2. The second part of the document focuses on the implementation of the proposed changes. It details the steps involved in the process, from the initial planning stage to the final execution. This section also addresses the potential challenges that may arise during the implementation phase and provides strategies to overcome them.

3. The third part of the document discusses the results of the implementation. It presents the data collected and analyzes the outcomes of the changes. This section also compares the results with the initial goals and objectives, highlighting the areas where the organization has successfully met its targets and the areas where further improvement is needed.

4. The fourth part of the document provides a summary of the findings and conclusions. It reiterates the importance of maintaining accurate records and the need for continuous improvement. This section also offers recommendations for future actions and provides a clear path forward for the organization.

CHAPTER	PAGE
Growth in public understanding and approval	79
Growth in friendly relations with public schools .	80
Growth in teaching content	83
Creative activity	89
Fellowship with the International Council of	
Religious Education	94
VI. SIGNIFICANT RESULTS	97
Reaching the children	97
Growth in Biblical knowledge	98
A new attitude toward religion	99
Sunday school attendance and church membership . .	99
Development of character and right conduct	100
Experience in worship	100
Interchurch appreciation and understanding	101
Influence on the home	102
Development of religious personalities	103
Personal testimonies	103
Of educators	104
Of superintendents	105
Of pastors	108

.....

..

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

CHAPTER	PAGE
Of parents	110
Of children	112
VII. PRESENT TRENDS	114
New openings	114
Teacher shortage	114
Certification of teachers	116
Pension plan	117
Spread of curriculum	118
Work in Negro schools	119
State teachers' organization	120
Tests and measurements	121
Summary of achievements	121
Looking to the future	122
ABSTRACT OF THE THESIS	124
APPENDIX A. Standards for Week-day Religious Education in Virginia	136
APPENDIX B. Examples of Application of Week-day Teaching .	141
APPENDIX C. Creative Writings of Pupils and Classes	143
BIBLIOGRAPHY	155

[illegible]

0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18

• • • • •

0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16

[1](#)
[2](#)
[3](#)
[4](#)
[5](#)
[6](#)
[7](#)
[8](#)
[9](#)
[10](#)
[11](#)
[12](#)

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

9 8 7 6 5 4 3 2 1

0 1 2 3 4 5 6 7 8 9 10 11 12 13

7 8 9 0 1 2 3 4 5 6 7 8 9

[a](#)
[b](#)
[c](#)
[d](#)
[e](#)
[f](#)
[g](#)
[h](#)
[i](#)
[j](#)
[k](#)
[l](#)
[m](#)
[n](#)
[o](#)
[p](#)

A C 2 0 2 7 0 7 0 6 0 5 0 4 0 3 0 2 0 1 0

А Б В Г Д Е Ж З И Й К Л М Н О П Р С Т У Ф Х Ц Ч Ш Щ Ъ Ы Ь Э Ю Я

1

1 2 3 4

INTRODUCTION

I. REASONS FOR THE SELECTION OF THIS SUBJECT

Recent events, particularly the discovery of atomic power have demonstrated clearly that all hope for the future lies not in material but in spiritual resources. On every hand are heard voices summoning humanity to moral rearmament. The hope of tomorrow rests on the foundations laid today. Spiritual rearmament depends on the understanding of the things of the spirit. Understanding necessitates education. Dr. George A. Buttrick, noted preacher and author, speaking to the International Council of Religious Education Convention in Columbus, Ohio, in February, 1946, said, "Christian education is the only hope for the world." There is, therefore, no more timely subject for consideration than one concerned with Christian education.

For several years it has been the writer's privilege to be employed in the Virginia Week-day Religious Education Movement. Before coming to this state she knew little about the Week-day Movement and nothing about the work in Virginia. In the past

seven years, as knowledge has grown, so has appreciation for the work.

The subject of the thesis is, "The History and Contribution of 'The Virginia Week-day Religious Education Movement.'" The reason for choosing this subject was two-fold.

1. The writer felt that nothing could help her more in her chosen profession than a better understanding of the system under which she works. The first reason for the choice of subject was, therefore, a very practical one, the desire to spend time in such research and study as would be of much immediate practical benefit. This end has been achieved. The study of the high ideals and standards for the week-day work in Virginia has resulted in a better understanding of the reason for that high standard and an awareness of the necessity for the finest type of teaching. These in turn have inspired a personal determination to become that finest type of teacher.

2. The second reason was a desire that others should know and appreciate the work of the Week-day Religious Education Movement in Virginia. Although much information about the work has appeared in books, publications, and promotional literature, no history, as such, has been written. Facts speak for themselves. The facts, therefore, are here presented in order that those who read may understand, and understanding may appreciate.

II. SOURCES OF INFORMATION

In order to present the facts it was necessary to have access to all publications of the Virginia Council of Religious Education--promotional literature, bulletins, annual reports, issues of the Council's periodicals, and other publications. The Department of Christian Education of the Virginia Council of Churches has been most gracious in allowing the use of whatever materials were needed.

Some of the information herein could be gained only through personal conference with the director of Virginia Week-day Religious Education, Dr. Minor C. Miller, or the state supervisor of Week-day Religious Education, Miss Elizabeth Longwell. Both have given freely of their time.

Teachers throughout the state have helped by furnishing original writings of their classes or of their pupils.

III. THE PURPOSE FOR WRITING

This thesis is not a study of the Week-day Religious Education Movement throughout the United States. It concerns itself only with the program in Virginia which is sponsored by the combined Protestant denominations of the state. In some rural localities in Virginia another type of week-day teaching

which has no state affiliation is being carried on. It is not the purpose of this thesis to discuss the latter.

It is the purpose of this study to trace the development and growth of the program known as "The Virginia Week-day Religious Education Movement" from the germ of its beginning to its present position and to demonstrate the contribution this movement has made to the children of Virginia. Above all, it is intended to demonstrate that week-day religious education in Virginia is one tangible evidence that we can hope for a better tomorrow because of the foundations which are being laid today.

the first of these is the fact that the system is not a simple one, and that the results are not always the same.

The second of these is the fact that the system is not a simple one, and that the results are not always the same.

The third of these is the fact that the system is not a simple one, and that the results are not always the same.

The fourth of these is the fact that the system is not a simple one, and that the results are not always the same.

The fifth of these is the fact that the system is not a simple one, and that the results are not always the same.

CHAPTER I

RELIGION AND EDUCATION

I. The Importance of Education in Protestantism

Education is at the very center of Protestantism. Protestantism was born in a rebirth of knowledge and it has always depended upon the advancement of knowledge for its growth.

The Roman Catholic Church, offering as its tenet the authority of the church, has depended on acceptance of this authority, not on the understanding of its teachings. Not so the Protestant Church. Substituting the authority of the Bible for the authority of the church, Protestantism made learning a necessity. Every man wanted to be able to read for himself in order that he might come to know God and to find for himself the way of salvation. "The printing of the Bible in the common tongue did far more to stimulate a desire to be able to read than did the Revival of Learning," says Cubberly.¹ Protestantism scoffed at the idea of an ordained priesthood

¹ Cubberly, Ellwood P., The History of Education, p. 310.

through which mediation alone men could come into the presence of God, and which gave the only correct interpretation of scripture. Protestantism said that every man was his own priest. He himself could find God. He himself could interpret the scripture. But in order to understand and interpret he must have knowledge - and knowledge comes only through education.

II. A Review of the Influence of Religion on Colonial Education

This intense interest in education was carried into this country by the colonists, the majority of whom had come to America to find religious freedom. They felt that they must educate their children in order that they might understand the Bible. "Truly, the Bible afforded the inspiration for education in colonial America."² In both elementary schools and colleges the Bible and religion were the dominating factor of education. One might go so far as to say that the whole aim of education was to give an understanding of the Word of God.

"One learned to read chiefly that one might be able to read the Catechism and the Bible, and to know the will of the Heavenly Father. There was scarcely any other purpose in the maintenance of elementary schools. In the grammar schools and the colleges students were 'instructed to consider well the main

² Miller, Minor C., The Lost Bible, p. 90.

end of life and studies.' These institutions existed mainly to insure a supply of learned ministers for service in Church and State. Such studies as history, geography, science, music, drawing, secular literature, and organized play were unknown. Children were constantly surrounded, week-days and Sundays, by the somber Calvinistic religious atmosphere in New England, and by the careful religious oversight of the pastors and elders in the colonies where the parochial-school system was the ruling plan for education. School masters were required to 'catachise their scholars in the principles of the Christian religion,' and it was made 'a chief part of the school master's religious care to commend his scholars and his labors amongst them unto God by prayer morning and evening, taking care that his scholars do reverently attend during the same.'"³

III. The Gradual Elimination of Religion from Public School Education

With the coming of the Revolution religious fervor waned to be replaced with an ardent patriotism. Education came to have new motives--the fostering of democracy a counter attack upon tyranny. These new motives were expressed by Thomas Jefferson in the "Virginia Bill for the More General Diffusion of Knowledge."

Whereas it appeareth, that however certain forms of government are better calculated than others to protect individuals in the free exercise of their natural rights, and are at the same time themselves better guarded against degeneracy, yet experience

³ Cubberley, Ellwood P., op. cit., pp. 374-375.

hath shewn, that, even under the best forms, those entrusted with power have, in time, and by slow operations, perverted it into tyranny; and it is believed that the most effectual means of preventing this would be to illuminate, as far as practicable the minds of the people at large, and more especially to give them knowledge of those facts which history exhibiteth, that, possessed thereby of the experience of other ages and countries, they may be enabled to know ambition under all its shapes, and prompt to extend their natural powers to defeat its purposes: and whereas it is generally true that people will be happiest whose laws are best, and are best administered, in proportion as those who form and administer them are wise and honest; whence it becomes expedient for promoting the public happiness that those persons, whom nature hath endowed with genius and virtue, should be rendered by liberal education worthy to receive, and able to guard, the sacred deposit of the rights and liberties of their fellow citizens, and that they should be called to that charge without regard to wealth, birth or other accidental conditions or circumstances.⁴

Public school education was promoted in order that it might teach people the way to find freedom. Religious education came to be regarded as the function of the church, and the religious content of general education was taken away.

In laws and constitutional provisions after 1850 the monopoly of the Church in education--especially in the elementary schools--gave way to the increasing power of the State. The aims of the school, which had been religious during the colonial period, gradually became civic. The subject matter of instruction came slowly to be purged of sectarian and denominational elements, control of education shifted from the Church to the State, and

⁴ As quoted in Bell, Sadie, The Church, the State and Education in Virginia, pp. 163-164.

prohibitions were set up against the diversion of public-school funds to contending religious sects who had sought public aid for the propagation of their own peculiar beliefs.⁵

It was the hope and expectation of those who fostered the cause of public education and who were most eloquent in their defense of the separation of Church and State that the churches should continue their educational ministry and through the policy of separation from the State should be completely free to interpret and teach as they desired. It was even suggested by Jefferson that the churches should establish schools on the grounds of the University of Virginia and that those attending such schools should be free to avail themselves of the facilities of the university. In a letter to Dr. Samuel Cooper in 1822 Jefferson wrote:

In our University there is no professorship of divinity. A handle has been made of this to disseminate an idea that this is an institution not merely of no religion, but against all religion. An occasion was taken at the last meeting of the Visitors to bring forward an idea that might silence this calumny, which weighed on the minds of some honest friends of the institution. In our annual report to the Legislature, after stating the constitutional reasons against a public establishment of any religious instruction, we suggest the expediency of encouraging the different religious sects to establish, each for itself, a professorship of their own tenets, on the confines of the University, so near as that their students may

⁵ Knight, Edgar W., Education in the United States, p. 214.

attend the lectures there, and have the full use of our library, and every other accommodation we can give them; preserving, however, their independence of us and of each other. This fills the chasm objected to ours, as a defect in an institution professing to give instruction in all useful sciences. I think this invitation will be accepted by some sects from candid intentions and by others from jealousy and rivalry. And by bringing the sects together, and mixing them with the mass of other students, we shall soften their asperities, liberalize and neutralize their prejudices, and make the general religion a religion of peace, reason and morality.⁶

That such church schools never became a reality on the campus of the University of Virginia was due, not to the influence of the State but to the fact that the Church was unable to meet its opportunity. The fact that the Church did not make an effort to promote religious education influenced public opinion to a feeling that religion was not of great importance and did not deserve a place in education. "The Bible was not legislated out of the schools; it was quietly crowded out by alien influence and indifference."⁷

IV. Religion and Education Today

Since its inauguration the strength and efficiency of State-controlled public education has steadily increased. More and more

⁶ As quoted in Bell, Sadie, op. cit., pp. 374-375.

⁷ Fleming, W. S., God in Our Public Schools, p. 45.

effort has gone into the task of preparing the youth of America to live efficiently in democratic society. But what about that former aim of education--to develop the spiritual nature of man and prepare him to live a God-like life? This aim has been almost entirely neglected.

In the earlier period the church wielded a powerful influence in the schools. Many of the leaders in all walks of life came from these schools in which the Bible and religion held first place. In the present period, the great mass of students have never had the opportunity to receive the Christian message through organized educational effort. The emphasis of two hundred years ago has been almost completely reversed.⁸

There are many church leaders who have noted with growing alarm the increasing secularization of our educational life. According to the announcement of the Twenty-Fourth Annual Convention of the Religious Education Association held in Chicago, April 26-29, 1927, state schools because of the secular nature, "may not teach religion nor can any appeal be made to religious motive . . . the name of God may not be used."⁹ Though this statement is obviously false the unfortunate fact is that today in too many of our public schools it is considered true.

The Sunday School movement, instituted to furnish the religious education which the public school could not give has

⁸ Miller, Minor C., op. cit., pp. 127-128.

⁹ As quoted in Fleming, W. S., op. cit., p. 84.

never kept pace with public education. Today in many places the Sunday School may be said to have failed completely and only in very few communities is it making a vital educational contribution to the youth of America.

Church leaders are awakening to the fact that something must be done. They are calling Protestantism back to its task of providing spiritual education for its children.

What place will religion occupy in the life of the people during the remainder of the twentieth century? This is a timely question and it can only be answered in the light of a study of the church's educational policy and program. If the church should fail to provide adequately for the religious education of children in a single generation, the power and influence of the Christian message will be correspondingly less effective in succeeding generations of adults.¹⁰

Many feel that something must be done to stop the religious illiteracy of our public educative system. In a recent issue of the Christian Century the weakness of present-day religious education was noted, the irreligion of public education was set forth.

This division of function between the public school and the churches has not been a success. . . . The Sunday School with its one hour a week of religious instruction, by volunteer teachers, under conditions of slack discipline, is barely more than a gesture toward education. It cannot command the respect of pupils accustomed to the vastly superior methods,

¹⁰ Morrison, Charles C., "Protestantism and the Public School" The Christian Century, April 17, 1946, pp. 490-491

discipline, and prestige of the public school. The result is that the curve of religious literacy and of respect for religion itself has been steadily downward for more than three-quarters of a century. American society has become a secular-minded society. Protestantism has been greatly weakened in its inner character by this kind of education.¹¹

Or again:

The exclusion of religion from general education lays upon the churches which support the public school a task which they are unable to perform. The school has the child five days in the week. . . . In its curriculum he comes into contact with every major social interest--save one. That is religion. The inevitable effect is to create a negative prejudice against religion in the minds of the new generation issuing from the public school. The impression is made that religion is not a significant social interest at all, or at most that it is only a marginal one. The puny efforts of the churches to give religious instruction are measured in the mind of youth over against the formidable institution of public education in which religion has no place.

Religion is thus discounted in the eyes of youth. It does not seem to be important. It lacks social and cultural significance. The public school gives back to Protestantism, a generation of youth whose minds have been cast in a secularist mould, and the churches under desultory conditions take one hour a week to recast these minds in a religious mould. It cannot be done.¹²

V. The Week-day Religious Education Movement

In an effort to make the educational ministry of Protestantism more effective there has developed in this country a new

¹¹ Ibid., p. 491

¹² Ibid., p. 492

system of religious education to be carried on during the week and in cooperation with the public schools. This system known as "Week-day Religious Education" though a new movement (about 30 years old) has been growing steadily since its beginning in 1914. Many leaders of Protestantism look upon it with great hope as one constructive answer to our secularized educational life.

The week-day religious education movement was begun in 1914 in Gary, Indiana, sponsored by interdenominational church leaders, after agreement with public schools regarding released time for this purpose. The experiment was successful. During the period from 1914-1920 many experiments were conducted in this field in various parts of the country. Since that time development of these schools has been very rapid. According to the Department of Week-day Religious Education of the International Council of Religious Education, the movement had grown by 1945 until, "These week-day schools were operating in 1800 communities in 46 of the 48 states, enrolling a million and a half pupils."¹³

It is the purpose of this study to trace the development of one of the present systems of week-day religious education, as it is carried on in the state of Virginia.

¹³ "Week-day Church Schools on the March", Bulletin of the International Council of Religious Education, 1945. p. 1.

VI. The Idea Given for Week-day Religious
Education in Virginia

The progress of mankind has been a progress of ideas. We have accomplished only as we have thought. The Virginia Week-day Religious Education movement was born in an idea, in the mind of one man, who for almost thirty years has been working to make his idea a reality.

In a recent commentary on "Week-day Church School Organization and Program in Rural Communities", Minor C. Miller, Director of the Department of Christian Education of the Virginia Council of Churches, made this statement:

Every successful system of week-day religious education has begun with an idea! Usually this idea has been disturbing the mind of only one person. It is a kind of idea which may be best described as centering in a burning sense of need--the need which children have to receive more adequate moral and spiritual training. When such an idea takes hold of a person of deep religious faith, it affords a certain indication that there is prospect that the children of the community may soon have the advantage of more adequate training in the area of morals and religion.¹⁴

The above quotation might well be a commentary on Dr. Miller's own life: for the success of the Virginia system of week-day religious education is largely due to his idea and his determination to make that idea a reality.

¹⁴ "Week-day Church School Organization and Program in Rural Communities", Bulletin of the International Council of Religious Education. 1945, p. 2.

From the time of his graduation from college Mr. Miller has been interested in interdenominational work. As district Sunday School secretary for the Church of the Brethren of northwestern Virginia he first heard of the International Sunday School Convention in 1914. In 1918 he was sent as a delegate to Buffalo for the annual meeting of that Convention. At that meeting he was much impressed by Dr. Walter S. Athern, then chairman of the committee on education for the International Sunday School Convention. Dr. Athern made a number of speeches on religious education during the session. He set forth the doctrine that there is no hope for the church without a system of schools as effective as the public schools. He pointed out that the history of education has been religious and that religious education must extend from the kindergarten to the university if it is to be effective. He made an appeal for professionalized religious education, comparable to public education and challenged the churches to pay whatever price might be necessary to establish such an educational history.

Mr. Miller left Buffalo with the idea of a religious educational system of such high level that it could compare favorably with public school education. He also had developed a philosophy which made him desire that every child of Virginia

might have an opportunity to develop the spiritual nature with which he had been endowed by God. The Bible taught him that "God breathed into man the breath of life and he became a living soul."¹⁵ At the convention he had also been profoundly impressed by the lectures on the philosophy of religion given by Dr. M. A. Honbine then on the staff of the Sunday School Union. Dr. Honbine said in essence that every child comes into the world with a religious nature and is endowed with the capacity to live a religious life. He also made a tremendous appeal for a type of religious education which would more adequately foster the growth of this endowment.

Mr. Miller did not come back from the mountain top of vision to the valley of forgetfulness. He had been inspired to serve the children of Virginia. He was determined to carry out his inspiration by passing on his vision to others until, having caught the impulse from him, their ardor should establish a more satisfactory system for developing the spiritual life of Virginia's children.

About this time Mr. Miller began to hear of experiments in week-day religious education being carried on in Urbana, Illinois. These caught his interest. Here was a new system which might

¹⁵ Genesis 2:7.

well become a professional system equal in quality to the public school system. He had a vision of need, and a way in which the need might be met. The next step was to find support for his effort.

CHAPTER II

AROUSING INTEREST

There are many people who become interested in new projects and movements. Some of them determine to show that interest by supporting the project. Very few are sufficiently aroused to promote it. It is rare indeed for a person to devote his life to the new idea which has so interested him.

As early as 1925 Minor Miller began to awaken the conscience of Virginian Christians to the importance of religious education and the need of an expanding program to meet that need. Believing as he did that every child is a child of God he began to work to make possible the religious instruction which would enable every child to develop a religious life.

I. The Task of a Cooperative Protestantism

This was not to be his program, or the project of any church. He believed the movement too big an undertaking for that. This should be the work of combined Protestantism. Only through cooperative effort could such a task be accomplished. The program should be one upon which all Protestant churches could unite.

It should endeavor to reach not only those already served by the church but, more importantly, those of the church's constituency not touched by the church's educational ministry because of failure to attend church school, and those not affiliated in any way with the church because of indifference.

Mr. Miller believed that the organization which he represented, and of which he was the general secretary, the Virginia Sunday School Association, the official voice of cooperative Protestantism in Virginia should transmit to others this belief in religious education. He believed that this was the church's responsibility and his responsibility. He, therefore, proceeded to awaken the Protestantism of Virginia to its task.

II. An Education Equal in Quality to Secular Education

In the very first issue of the Old Dominion Beacon, official publication of the Virginia Sunday School Association, of which he was the editor, Mr. Miller challenged the Protestants of Virginia to put religious education on as high a level as secular education.

Through the century the cooperative effort of all of the people has resulted in perfecting a public school system which is becoming well able to hand over to our children the varied scientific, industrial, political and military achievements of the race, but our work--the work of Christian Education is still in its infancy, and unless there can be a speedy

advance the children of this generation will be doomed to grow up ignorant of the moral and spiritual achievements of the race.¹

Mr. Miller continues to say that too often Virginian Protestantism has confined its best educational efforts to those fortunate few who have attended Christian academies or colleges. This has resulted in Sunday Schools inferior to the public schools in equipment, teaching force and curriculum. The majority of the children of Virginia are growing up without adequate religious ideals or definite convictions.

Virginia Christians need to provide a program of religious education equal in every way to that provided by secular education. Sacrifice and devotion will be needed to achieve this goal.²

In the leading editorial of the following issue, May 1925, Mr. Miller again stresses the fact that the educational ministry of the church must compare favorably with that of the public schools. After speaking of the efficiency of secular education and the training given to high school pupils he has this to say regarding religious education:

Imagine this army of high school graduates going

1 "The Supreme Importance of Christian Education," The Old Dominion Beacon, February 1925, p. 5.

2 Ibid. p. 6

on Sunday to a church school which is still limited in its curriculum, teaching staff, equipment and educational ideas as were the public schools a generation ago. As long as our youth were comparatively uneducated, in the sense of modern public school education, most of them would accept the tenets of religion on authority. But they will no longer accept religion on this basis. They have been trained to think for themselves and almost all of this training has been in fields other than religion. Judging by the lack of enthusiasm and educational statesmanship which has characterized the church in her efforts to impress her message upon youth, this is the one question they are beginning to ask: Is a religion which the church does not take seriously worthy of our sympathy? In the eyes of many of these young people religion is at once discredited and discredited through no fault of their own. They are simply what their parents and teachers have made them.

In view of this situation it should be clearly evident that the educational program of the church should be strengthened and enlarged. In the first place, church leaders must come to regard the educational task of the church with greater seriousness. . . . The second step in providing an enlarged program will be in the direction of week-day religious education. . . . The church must find a way to teach religion throughout the regular school year.³

Some individuals opposed religious education as being a new fad or merely a temporary thing which will soon be forgotten. Mr. Miller answered these by pointing out that Jesus used the teaching method and sent His followers out to preach and teach.

Today, Christian education offers the only cure for the world's ills. There is grave danger that our civilization will become paganized because of the constant presence before our youth of pagan attitudes

³ "An Enlarged Program of Christian Education", op. cit., May 1925, p. 5.

and ideals of life. The only solution of the problem is to offset the influence of paganism with a thorough and comprehensive program of Christian education.⁴

III. Need Demonstrated by High School Bible Tests

As an indication of the need for a more adequate program of religious education an interesting experiment was conducted during the first quarter of 1925. The Virginia Sunday School Association conducted a comprehensive Bible test among the High School students of the state. Twenty-eight thousand test sheets were sent to the principals of Virginia High Schools. These tests included twenty questions, studied and approved by many prominent clergymen and educators. The questions were purposely made very simple. The following are some of them:

Who was the father of the Hebrew race?

Name three prophets of the Old Testament.

Who was the first king of the Hebrews?

In what village or city was Jesus born?

Name three disciples of Jesus.

Name the four gospels. ⁵

⁴ "Go Ye Therefore and Teach", op. cit., November, 1925, p. 6.

⁵ "High School Bible Tests", op. cit., August, 1925, p. 11.

Tabulation of 18,434 tests showed an average grade of 46 percent. In Roanoke 1036 High School pupils made an average grade of 59 percent. In Norfolk 11,690 pupils made an average grade of 53 percent.

The 3,798 pupils who recorded that they attended Sunday School half of the time made an average grade eight percent higher than average or 59 percent. The 12,006 pupils who stated that they attended Sunday School regularly made a grade five percent higher than the average, or 51 percent. Those who stated that they seldom attended Sunday School made 35 percent. Those who never went made 32 percent. The boys averaged 42 percent, the girls 49 percent.⁶

In his annual report to the executive committee, February 1926, Mr. Miller used the results from this test as a proof of the fact that religious education had been lacking in effectiveness. He wrote:

The result of the recent High School Bible Test has helped to strengthen my conviction that religion does not occupy a place of prominence in the life of the High School group. The groups tested were found to be generally ignorant of the common facts of the Bible and all agree that the Bible is the world's greatest piece of religious literature. What must be the conclusion when approximately 9000 of 18,500 pupils are unable to name as many as three of the

6 Ibid., p. 11

disciples of Jesus? Again, what personal influence does the life and teachings of Christ, as given in the Gospels, have on the conduct of children who cannot so much as name the four Gospels? There were approximately 12,000 of the 18,500 children who could not name the four Gospels.

Ignorance of the Bible and religion would be a matter of small concern, were it not for the fact that conduct is always influenced in proportion as the religion of Jesus Christ claims the attention of the individual. Our civilization seems threatened by an alarming increase in crime, and particularly Juvenile Crime, and a general disrespect for law and authority. . . . Moral standards always weaken and finally break when religion ceases to claim the attention and loyalty of a people.⁷

In the same report Mr. Miller urged the immediate adoption of the week-day church school plan and indicated that conferences regarding it had already been held.

The above quotations have been given at length because they were so largely responsible for arousing the Protestants of Virginia to a realization of their need for a more adequate system of religious education and for stimulating them in the establishment of a new system - week-day religious education.

Thus slowly, patiently, the idea of a cooperative effort for a more adequate program of religious education was planted in the minds of the Protestant leaders of Virginia. Slowly, patiently, the foundation for the Virginia Week-day Religious Education Movement was laid, but it was laid securely on the highest ideals,

⁷ "Annual Report", op. cit., February 1926, p. 6.

firmly on the best educational standards, deeply on a love for God and a desire that the children of Virginia might be led to a consciousness of the Fatherhood of God in the deepest and fullest sense of its meaning.

CHAPTER III

EARLY EXPERIMENTS

I. Cooperation of Secular Educators

No program of week-day religious education is possible without the fullest cooperation of secular educators. From the beginning Virginia has been especially fortunate in that responsible leaders in the field of public education have had a friendly and favorable attitude toward the program.

On September 21, 1925 Hon. Harris Hart, State Superintendent of Public Instruction, wrote to Mr. Miller "expressing his opinion that the way was open to begin Week-day Religious Education on the basis of released time from the public schools."¹

In the years since that time public school officials in numerous conferences and through correspondence have stated their belief in the value of the week-day plan as a means of promoting character education.

II. Promotional Meetings

As a result of the interest and approval of public school

¹ Miller, Minor C., A Decade of Progress, p. 5.

authorities a meeting was held to launch a program of week-day religious education in Virginia. This first meeting was held at Staunton, Virginia, December 11, 1925. Twenty-eight people from Augusta and Rockingham Counties spent three hours studying some of the leading systems of week-day church schools and a resolution was passed authorizing a committee to study ways and means for beginning the movement in those two counties.

For the next three years many conferences and committee meetings were held. In 1927 the Virginia Sunday School Association was reorganized into the Virginia Council of Religious Education in order that it might include not only Sunday School work but might broaden its field to include Vacation Bible Schools, Training Schools, and Week-day Religious Education.

In 1928 Miss Blanche Carrier, Superintendent of the Week-day Schools of Religion of Dayton, Ohio, a nationally known figure in that field, discussed the problems of week-day work at the annual convention of the Virginia Council of Religious Education. She gave detailed explanation of how the Dayton schools were conducted and practical suggestions for beginning similar work in Virginia.

Miss Carrier pointed out the favorable attitude of ministers and public officials, the interest and improved conduct of the

pupils. She called attention to the interest in character education and stressed the fact that to produce satisfactory results character education must be based on religion.²

Before any plan was adopted in the state a high standard was set up as the goal of achievement. This standard was a quality of work equal to that of the public schools.

Protestantism's task is to preserve and interpret in a meaningful way the basic concepts of religion in an age when public education is making marvelous advance. It is folly to think that this can be done adequately through methods now in operation within the several Protestant bodies. Due credit should be given for the progress already made and for what is now being done, but Protestantism's opportunity will not be met until the entire program of religious education has been lifted to the level which prevails in the best public school systems in the state. This will involve reaching the masses who are yet unreached. It will involve adequate time schedules, adequate curriculum, trained leadership and professional supervision.³

III. Purpose for Establishing Movement

The purpose of such an educational effort was stated to be to "guarantee to every child a vital, living faith in a Personal God, as revealed by Jesus Christ".⁴ It was to be an effort to

² "The State Convention", The Old Dominion Beacon, August 1928, p. 34.

³ "Protestantism's Opportunity in Virginia", Ibid., p. 34.

⁴ Ibid., p. 34.

combat anti-religious teaching by making religion a part of the educative process. For the last hundred years education has increasingly ignored religion. Such organization as the American Association for the Advancement of Atheism are seeking to force non-religion on the public schools. If Protestant Christians fail to combat such tendencies by positive teaching there may grow up in Virginia a generation who know not God.⁵

The public schools are not the ones to teach religion though their emphasis on character education is a favorable sign. But there can be no real character education apart from religious education.⁶

We are in a situation with respect to religion which calls for immediate action of a prophylactic nature. Religious education aims to teach virtue and morality to the people in a way which will insure productivity and steady fruition in persons of religious faith. Today the public school is invading the field in which religion claims authority. The schools are raising the question of moral conduct, origin, and destiny according to modern naturalistic science. To refuse to allow the Church to make its contribution to education is to teach agnosticism and infidelism by exclusion. Religious Education in its broadest sense is the hope of the World and of Democracy and of the Church itself. The week-day school of religion is needed!⁷

⁵ "Week Day Schools of Religion", op. cit., November 1928, p. 43.

⁶ Ibid., p. 44

⁷ Ibid., p. 45

To meet this need it was decided in the spring of 1929 to begin work in week-day religious education in two centers, Arlington and Fairfax Counties, and Rockingham County and the city of Harrisonburg. In September 1929 the work was started. The following gives a record of the development of these experiments.

IV. First Work in Arlington and Fairfax Counties

A. Aims and Objectives

In a promotional leaflet issued during the summer of 1929 the aims and objectives of the week-day schools were stated to be:

1. To reproduce in the life and conduct of the pupil all the principles of qualities of character taught by Jesus Christ.
2. To make God and Jesus Christ more meaningful to every child and thus establish a religious foundation for character.
3. To emphasize the conduct side of religion.
4. To teach general foundation principles of Christianity leaving to each local church the responsibility of teaching its own distinctive doctrine and polity.

B. Scope of the Work

Six centers in Arlington County and four centers in Fairfax County were selected in which to begin the work. Work was offered in the fifth and sixth grades to all children whose parents had

signed an application requesting released time from public school studies for this purpose.

At first plans were to use the nearby churches but at the request of the Fairfax Public School Board the classes were conducted in the public school buildings. In Arlington County the classes were held in the churches.

C. Leadership

The first teacher to be employed was Miss Isabel Latimer, of Youngstown, Ohio. She was a graduate of Boston University School of Religious Education, had taught in the week-day schools of Dayton, Ohio, and had organized and for four years had supervised week-day church schools of the Federated Churches of Youngstown, Ohio.

D. Finances

Each county agreed to share half of the total cost which was \$1600 for an eight-month period. Money was raised by contributions from churches, Sunday Schools and individuals. Each county conducted its own financial campaign.

E. Results

After ten weeks of classes 629 pupils out of 852 in the fifth and sixth grades were enrolled in the week-day classes. At the

end of the year 700 or about 80% of the pupils of the public school classes were enrolled.

The following testimony was given by Mr. W. T. Woodson, Division Superintendent of Public Schools of Fairfax County:

This work has been accepted splendidly by both parents and pupils. The children show a very real interest, apparently enjoying the course, and in my opinion are getting in the course training of a most valuable type. . . . I am happy to say that no intimation of opposition has reached me from the patrons of the schools where the course has been offered.⁸

V. First Work in Harrisonburg and Rockingham Counties

The work in Harrisonburg and Rockingham County was sponsored by the Rockingham Council of Religious Education, organized in 1925, as the medium for cooperative church work.

Public school leaders were interested in the work of week-day religious education through various meetings and discussions and through the distribution of literature.

The Rockingham Council of Religious Education asked the public schools to give permission for the release for one hour a week of the pupils of grades five and six whose parents signed the application card. They promised that the teacher of week-day work would be as well qualified to teach those specific grades as the public school teachers of those grades. The school board gave

⁸ Miller, Minor C., A Decade of Progress, p. 9.

permission for two hours a week for religious instruction in every school in the county and asked that classes be held in the schools instead of in the churches. This was done.

A. Aims and Objectives

A curriculum was prepared by a committee of representative ministers and leading laymen and the following aims and objectives set forth:

1. To give a wholesome Christian conception of God and His relationship to His universe and His people.
2. To give not only an understanding of God and His laws, but a love for Him, and a desire to be His child and keep His laws, and so have a share in the building of the Kingdom of God as Jesus taught.
3. To give a vital picture of Jesus and his philosophy of life--his attitude toward God and his neighbor.
4. To create a love, sympathy, and loyalty for the Church as the group in which the life of the Kingdom may develop and from which it may spread into all the world.
5. To create a desire for and a skill in intelligent Christian worship, both group and individual.⁹

⁹ From a folder announcing the opening of Week-day Church Schools issued by the Rockingham Council of Religious Education, September, 1929.

B. Leadership

Rockingham Council of Religious Education employed as their first teacher, Miss Grace Glick of Illinois. She had studied religious education at Northwestern and Boston Universities and had taught in the week-day religious education schools of Dayton, Ohio and had experience as a public school teacher.

C. Finances

The finance committee of the Rockingham Council of Religious Education raised their budget by a community drive. Miss Glick was paid \$1800.00 per year and a small amount for travel. All bills were paid the first year and a small balance remained in the treasury.

D. Results

In the official bulletin of the Rockingham Council of Religious Education for 1930 the following results were given:

Results of the First Year

717 enrollments during the year
96% of grades five and six enrolled in Bible classes
11 classes had 100% enrollment
23 classes taught each week
125 visitors observed the work
3350 Public School pupils attended special Christmas services,
consisting of worship, pictures, carols, etc.

Both the city superintendent of schools and the county superintendent gave endorsement to the project:

With us, from all I know, can see or hear or learn, it has been a splendid success. The pupils enjoy the work and look forward to it with great eagerness. . . . I am so pleased with the work that I wish it were being done in the fourth grades, and hope it may be done next year.

W. H. Keister, Superintendent
Harrisonburg Public Schools

The classes in religious education conducted in my schools during the present term have done excellent work. Public sentiment seems favorable to this undertaking and I have heard no adverse criticism.

John C. Myers, Superintendent
Rockingham County Schools

Many of the ministers of Harrisonburg and of the County sent statements of appreciation similar to the following:

I have advocated the work from the beginning on the ground, First; that it would place religion on the same level of value in the child's mind as other subjects of study; secondly: that there is a great need for more religious education; and thirdly: that in acquainting the child with the text of the Bible and stimulating him to think about religion, would form an excellent ground for imparting more specific teaching in Church and Sunday School. I have reason to believe that this judgment has been justified, and certainly the work here has already attained proportions far beyond my expectations.

Rev. Walter William, Rector
Emanuel Episcopal Church,
Harrisonburg

10

VI. Characteristics of the Movement

Several things stand out as being particularly indicative of

10 Miller, Minor C., A Decade of Progress, pp. 6-13.

the high level on which the religious educational work in Virginia was begun and at which it has been consistently maintained. They also indicate the direction of its development.

A. Released Time

From the beginning there has been made every effort to preserve the separation of Church and State. In no instance has there been any coercion of the public school pupil by the teachers of religious education. Upon vote of the public school board, public school pupils were released by the schools from regular school work for the period of religious education, but only such pupils as had signed permission to take the instruction were enrolled in the religious education classes.

There have been some changes in the form of the enrollment card but little change in its contents through the years. An enrollment card bearing the following wording is now being used:

APPLICATION OF PARENT OR GUARDIAN

In harmony with the plan approved by a committee representing the churches of our community and the public school authorities, a class in religious education, conducted for one period each week, is available for your child this year. We highly recommend this course and it has been arranged so that no regular school work

will be missed. Do you want your child to receive this instruction? Please answer "yes" or "no".

(Write your answer on this line)

Signed _____
(name of parent or guardian)

Enrollment Information

Name----- Age----- Grade-----

Address-----

Member of what church-----

Parent's church-----

Name of public school----- County----- Date-----

Name of public school teacher-----

When distributed to the parents these cards have been accompanied by the following "Message to Parents."

Dear Friends:

Our children are our greatest asset and their proper training is our most important responsibility. Many parents would like to have their children receive more thorough training in the basic principles of the Christian religion. They feel sure that these basic principles of religion will be beneficial in the development of character and good citizenship.

In harmony with this idea, church leaders in our community have formed an interdenominational committee, which, in cooperation with the public school authorities and the Virginia Council of Religious Education, Inc., has developed a plan whereby children who attend the public schools may receive regular and systematic religious instruction. This committee has employed a well-trained teacher and we feel sure your child would enjoy this class. The course will consider the basic principles of the Bible and will avoid anything that might be called sectarianism or denominationalism.

Your child can enroll for this course without missing any of the regular work of the public school. We hope you will sign the application on the other side of this card and return it to school tomorrow.

Sincerely,

COMMITTEE ¹¹

B. A Cooperative Movement

Inaugurated as it was by the organization representing combined Protestantism in Virginia, the week-day movement has always been sponsored by interdenominational county councils of religious

¹¹ "Application of Parent or Guardian"; Enrollment card issued by the Virginia Council of Religious Education.

education with representatives from the cooperating churches. These cooperative agencies have been responsible for all details of the work including the hiring of teachers and the raising and administration of finances.

C. Professional Leadership

In many instances week-day work has been begun and carried on with volunteer leadership. This was not true in Virginia. The task of guiding the religious growth of boys and girls was thought too important to be placed in any but professionally trained hands. From the beginning the standard was a teacher equally well qualified for her position academically as the public school teachers. The first teachers employed both held degrees in the field of religious education from leading universities and had previously had practical experience in the field of week-day religious education. Along with their academic training they had fine spiritual qualifications, consecration to the task and a belief in the importance of their work.

There has been an attempt to maintain consistently this high type of leadership. Week-day Religious Education teachers of Virginia are as well or better qualified for their positions as the public school teachers of the state. In no other state of the union is there a larger group or one better qualified both academically and spiritually to foster the religious growth of

the children of the state.

D. A County-wide Movement

The first two experiments in Week-day Religious Education in Virginia were conducted on county-wide bases. This has been the continued policy in most of the areas in the state where such work has been adopted. Virginia is a rural state and for the most part work in Virginia is not located in the large cities but in small cities, tiny villages, and innumerable rural schools throughout the counties. It is in the rural schools, many of which are consolidated schools bringing pupils in by bus from a widely scattered area that the greatest interest and response to week-day religious education is often found.

Rural children do not have the advantages of city children. The religious education or "Bible" Classes, as they are popularly called, bring to these children something new and interesting, something important, and, for the most part, well-loved. In the city schools there are so many extra subjects and so many special teachers that classes in Week-day Religious Education do not have the unique place of being the special class. Therefore, in Virginia the program has been carried on predominately as a county-wide program reaching rural as well as urban communities.

CHAPTER IV

CONTRIBUTING FACTORS

I. Interdenominational Cooperation

The history of week-day religious education in Virginia is in part the history of cooperative church activity in the state. From the beginning the week-day program has been carried on through the state agency representing combined Protestantism. This is not a non-denominational movement but an inter-denominational movement. The truth of this statement has accounted in no small measure for the success of the movement. Here was the project, not of any single denomination, but fostered by all the major denominations of the state. With the strength of so many supporting it, it could not fail.

It is, therefore, important to an understanding of the week-day movement to trace briefly the development of cooperative church work in Virginia.

In January, 1924, Minor C. Miller was elected General Secretary of the Virginia Sunday School Association. Two years prior to his election there had been formed at Kansas City a merger between the International Sunday School Association and the Sunday School Association and the Sunday School Council of Evangelical

Denominations, hitherto rivals in the field of religious education. This brought into being the International Council of Religious Education.

It was hoped that cooperative church work in the various states should be reorganized in harmony with the principles of the new organization. Therefore, after much discussion and the preparation of a constitution, in January 1928 the Virginia Sunday School Association became the Virginia Council of Religious Education. According to the organizational plans this council had to have the approval of a minimum of eight of the Protestant denominations of the state. As time went on most of the Sunday School Associations of the state, accepting the new organization as a natural sign of growth, became Councils of Religious Education with little change in function save an enlarging scope of activity.¹

Week-day Religious Education though a very important phase of cooperative activity was only one function of the Council. In the years from 1928-1945 the major accomplishments of the Council were stated as these:

1. It has attempted to "preach the gospel of co-operation" in conventions and conferences and by use of literature in every county and city of the state.
2. It has conducted various types of fact finding

¹ Miller, Minor C., The Churches Learn to Work Together, pp. 17-19.

surveys and published its findings.

3. It has promoted the training of church workers in cooperative classes and schools and has provided guidance and leadership for such training agencies.

4. It has promoted cooperative vacation church schools and has provided guidance for workers in such schools.

5. It has developed a state-wide system of Week-day Religious Education which employs a staff of 73 full time workers at a cost of \$93,355.00 for the school year 1944-1945.

6. It has promoted the organization of county and city Councils of Religious Education and has provided guidance for these organizations.²

From 1940 on the Council began to take on activities in the fields of evangelism, social education and action, and a church ministry to camps and defense areas. Therefore, it seemed necessary to reorganize the state-wide organization to include these new fields of interest. According to the statement presented at the time of reorganization:

New and challenging opportunities have appeared in the areas of Comity, Worship, Evangelism, Home and Family Life, Social Education and Action, Race Relations, International Justice, and other areas of experience. Each and every one of these areas, including the area of Religious Education, are considered to be of such great importance that any cooperative endeavor ought to have the backing and support of the whole church, rather than to have only the backing and support of one of its boards or committees.

The general recognition of these facts and principles has brought about a demand for a new and more inclusive cooperative church organization, which shall be responsible to the churches, through their respective state organizations. After much study and investigation

² Ibid., p. 20

a Constitution and By-Laws for a Virginia Council of Churches was prepared and the new organization was formed on July 6, 1944.³

From its organization in 1944 the Virginia Council of Churches has taken over the work of the Virginia Council of Religious Education. The work of Week-day Religious Education is now carried on by the Department of Christian Education of the Virginia Council of Churches. Dr. Minor C. Miller, formerly General Secretary of the Virginia Council of Religious Education is now Director of the Department of Christian Education for the Council of Churches.

It is readily acknowledged by denominational leaders and cooperative church leaders that the most outstanding achievement of Virginia cooperative church activity has been in the area of Week-day Religious Education. In many instances it has been an interest in this activity which has brought into being county and city councils of churches which later came to give their support not only to the week-day program but to the diversified cooperative program of the Virginia Council as well. The financial support of the communities for the week-day program has made possible the support of the state-wide program. While the week-day program owes its existence to cooperative church activity, it is equally true that cooperative church work in Virginia owes much of its success and virility to the week-day program.

³ Ibid., p. 29

At the meeting of the International Council of Religious Education in Columbus, Ohio, in February 1946, it was apparent that the most successful efforts in Week-day Religious Education were those promoted by cooperative Protestantism. A representative from one state where various denominations have supported Week-day Religious Education without too much success asked Miss Longwell, supervisor of Week-day Religious Education in Virginia, what was the secret of the willingness of Virginian communities to make Week-day Religious Education a cooperative enterprise. Miss Longwell answered that the only secret was that it was the only way suggested. "We do not even suggest that Week-day Religious Education be carried on through any other agency than that of cooperative Protestantism", she said.

Dr. Miller has this to say regarding the association of week-day work with cooperative church activity:

Week-day Religious Education is the one activity which is everywhere recognized as belonging to the sphere of cooperative church work. The general recognition of the fact provides sufficient explanation of the reason for its success in Virginia.⁴

II. Expert Supervision

In the majority of the states where Week-day Religious Education is being carried on each county or city system is pretty

⁴ Ibid., p. 23.

much of a law unto itself. This is not true in Virginia. The unity which exists between the many teachers of the state and their loyalty to the State Council is a remarkable thing for there is no organic relationship between the teacher and the State Council. The State Council recommends a teacher to a county or city council—but she is employed by the local council and all responsibility for financing the work rests upon the local council. The teacher is directly responsible to her local council and only indirectly to the State Council. In spite of this fact the Week-day Religious Education teachers in Virginia have always worked in closest harmony with the State Department of Christian Education.

One factor responsible for this has been the expert supervision provided by the Council office.

In 1931 Miss Florence Hostetter was employed as director of Religious Education by Albemarle, Augusta and Rockingham County Councils. Miss Hostetter was a graduate of Mt. Union College and held the Master of Arts and the Master of Religious Education degrees from Boston University. She had had seven years of experience in teaching religious education as supervisor of Week-day Religious Education in Cleveland, Ohio. After her appointment she taught in Rockingham County and acted as area supervisor for the several part-time teachers of the counties

which had employed her. It was her custom to meet each week with the other teachers to discuss school problems, matters of procedure and curriculum materials.

In 1935 a teacher was employed as area supervisor for Southwest Virginia. She was to live in Radford and teach part-time in Radford and Pulaski. She was to be partly employed by Radford State Teachers College and to teach some classes there. She was also to act as supervisor of the Southwestern area.

Miss Elizabeth Longwell was the teacher selected. She was a graduate of Northwestern University holding the degree of Bachelor of Science in Education with a major in Religious Education, had the equivalent of a Masters Degree in Religious Education from Boston University, and had four years experience in Toledo and Dayton, Ohio, as Director of Religious Education and part-time Week-day Religious Education teacher.

In 1937 Miss Longwell became state-wide supervisor though on a part-time basis only as she was still teaching some classes at Radford College and some week-day classes. However she did find time for much promotional work, meeting with prospective local councils to organize Week-day Religious Education work and visiting new teachers for observation and guidance. Under her supervision many helpful materials were sent to the teachers from the state office.

During this year, 1937, the week-day teachers were divided into five district groups which met twice a year to discuss problems and make suggestions for greater working efficiency. Miss Longwell met with these groups, carried recommendations from one to the other and proved the unifying link between them.

When the Virginia Council of Religious Education became the Virginia Council of Churches in 1944 Miss Longwell gave up her work at Radford to devote all her time to the task of supervision. She located in Bridgewater, Virginia, the seat of the Department of Christian Education.

The high standard of quality which the Week-day Religious Education Movement in Virginia has constantly maintained has been due in no small measure to the untiring effort of Miss Longwell. Her devotion to and enthusiasm for the cause of Week-day Religious Education in Virginia is equalled only by that of its director, Dr. Miller. Her excellent work in the field of curriculum development has helped immeasurably to make the Virginia Curriculum outstanding in the field of week-day religious education.

III. State and District Teachers' Meetings

One of the strong factors contributing to the unity of the Virginia teachers of week-day religious education has been the state and district teachers' meetings. From the beginning of the

movement there had been a state teachers' meeting previous to the opening of the school term. In the early years of the movement a meeting of the teachers was often called during the year in connection with the annual state convention of the Council of Religious Education. In recent years, due to the size of the group and the impossibility of getting substitutes for teaching, only one meeting of the entire teaching staff, the pre-school meeting, has been held, work during the year being carried on by the district groups.

Since 1937 district group meetings have been held, usually twice a year. Each district is presided over by a chairman and many group activities and projects have been carried on during these years. The district meetings have not only provided fellowship for the teachers and an opportunity to become better acquainted but have been a source of spiritual and intellectual stimulation as well as a workshop for the solving of problems and a source of information for more successful teaching.

An outstanding event of the year for the teachers is the fall teachers' meeting. Since 1939 this has been held in Bridgewater, Virginia, on the campus of Bridgewater College. Here for several days all week-day teachers for the coming year meet together for an intensive and constructive program. Here new teachers become familiar with Virginia's week-day system as they meet

with their advisors, those teachers whose length of service and natural ability have made them experts in their field. Through conference, round table discussion and group meetings the new teachers are helped to face the problems they must meet and are given an understanding of Virginia's materials and procedure. Teaching methods and techniques are explained and demonstration classes give illustration of how to teach. For the last four years the new teachers and their advisors have met two days previous to the meeting of the complete group.

All of the teachers meet with recognized leaders in their field that they may grow in efficiency and spiritual power. They come to know and appreciate leaders employed by the International Religious Education Council. They become acquainted with the cooperative church leaders of Virginia. They come to know outstanding Bible scholars and leaders in such fields as visual education. Through a pooling of experiences and an exhibition of pupils' work they are given new ideas to carry back to their field of service. As they study, learn, and worship together they come to feel a pride in their vocation and a deeper dedication to their task. Almost without exception the teachers would list the state teachers' meeting as their greatest source of inspiration and help.

In the past few years the following experts have been present at the fall meeting:

1942---Mrs. Imogene McPherson, Director of Week-day Church Schools,
New York City.

1943---Dr. Walter D. Howell, Director of Week-day and Vacation
Church Schools, Presbyterian Church U.S.A., Philadelphia.
Dr. Hazel Davis, National Education Association, Washington,
D. C.

Dr. Dwight M. Chalmers, Chairman of the Week-day Religious
Education Commission of the Virginia Council.

1944---Dr. Edward B. Paisley, Secretary of Education in Home,
Church and Community, Board of Education, Presbyterian
Church, U.S.A.

Dr. Erwin L. Shaver, Director of Week-day Religious Education,
International Council of Religious Education.

Dr. A. S. Bennett, Division Superintendent of Schools,
Allegheny County and Chairman of the Commission of Week-
day Religious Education, Virginia Council of Religious
Education.

1945---Dr. Edward R. Bartlett, Dean, DePauw University, Indiana.
Dr. T. K. Currie, Director of Religious Education, Synod of
Virginia, Presbyterian Church, U.S.; Chairman, Department
of Christian Education, Virginia Council of Churches.
Dr. Fred Helsabeck, Professor of Education, Lynchburg
College; Chairman, Commission of Week-day Religious

Education, Virginia Council of Churches.

Dr. Mary Leigh Palmer, Editor of Program Resources and Associate Director of Visual Education, International Council of Religious Education.

Rev. Henry Lee Robison, Executive Secretary, Virginia Council of Churches.

Dr. Ernest Trice Thompson, Professor of Church History, Union Theological Seminary, Richmond, Virginia; President, Virginia Council of Churches.

1946---Dr. J. T. Baugher, President, Bridgewater College, Virginia.

Dr. Kenneth Foreman, Professor of Bible and Philosophy, Davidson College, North Carolina.

Dr. Fred Helsabeck, Dean, Lynchburg College, Virginia

Rev. Henry Lee Robison, Executive Secretary, Virginia Council of Churches.

Mrs. Mabel Wagner, Director of Childrens Work, International Council of Religious Education.

IV. Curriculum Development

When the work of Week-day Religious Education was begun in Virginia each teacher was made responsible for developing her own curriculum according to the approval of her local council. As the work spread throughout the state it was felt that a uniform

curriculum which should have the endorsement of cooperating church denominations and of public school educators should be developed.

Accordingly, in the summer of 1935 a group of a half dozen of the week-day teachers met in Richmond in connection with the Institute of Public Affairs being held there to discuss the matter of curriculum. Dr. Paul Eddy who was then the Director of Week-day Religious Education for the International Council was conducting a round table on religious education and he gave a great deal of guidance toward the curriculum development. Dr. Stewart Cole, Professor of Religious Education at Crozier Theological Seminary also gave much helpful advice. Dr. Peters, President of Radford State Teachers College, had been appointed by Dr. Sidney B. Hall, State Superintendent of Instruction, as educational consultant and met with the week-day group on several occasions.

At this time a careful study was made of the Virginia State Course of Study to determine the centers of interest for each grade level, to see what was being studied and to discover which points needed religious interpretation.

A general outline was prepared which was distributed to the teachers for experimental use. This outline contained the following courses or units of work:

GRADE V

1. Our Bible--How Did it Come to be?
2. Lifting the Level of Living Around the World

GRADE VI

1. How Shall I Pray?
2. How Shall I Gain a Sense of the Stewardship of Life?
3. Why Is there Such Need for Self-Control in a Machine Age?
4. How Shall I Spend my Leisure Time?

GRADE VII

1. How Is Religion an Agency for Social Control?
2. How Is Worship a Means of Social Control?
3. How Are We Working Together to Build the "Kingdom of God" in Our Communities?
4. How Can All Peoples of the World Live Together in the Spirit of Christian Brotherhood?⁵

The close correlation attempted between the week-day curriculum and the public school course of study is shown in the form worked out for the sixth grade.

GRADE VI

Center of Interest: Effects of Machine Production Upon our
Living.

Unit of Work: How Shall I Pray?

⁵ Miller, Minor C., A Decade of Progress, p. 18.

1842

Large

... ..

...

... ..

... ..

... ..

... ..

...

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

...

... ..

...

... ..

... ..

... ..

Objective: To help the pupils understand the laws underlying
 prayer: to make prayer natural, desirable and
 habitual.

Related Aims of Education:

104--The Attitude of Self-Integrity

112--The Attitude of Concentration

119--The Appreciation of the Beautiful

126--The Appreciation of Nature

224--The Understanding of the Social Function of Religion

Related Objectives of Religious Education:

I. To foster in growing persons a consciousness of God
 as a reality in human experience, and a sense of
 personal relationship to Him.

IV. To discover in Jesus Christ the true revelation of
 God.

VI. To build a philosophy based on the Christian inter-
 pretation of life and the universe.

Public School Activities Serving as Points of Departure: *

1. Listening to music appreciation lessons over the radio.
2. Collecting copies of famous pictures for individual books.
3. Reading about and discussing changes in church architecture due to change in religious customs.
4. Reading about and discussing the work done by churches for underprivileged boys and girls.

•

Suggested Activities for Religious Education:

1. Discussing the uses of prayer in the life of a boy or girl.
2. Making a study of the prayer life of Jesus.
3. Interpreting and illustrating the Lord's Prayer.
4. Reporting on the various occasions when prayer has been employed by great men and women.
5. Writing original prayers.
6. Making a book of prayers for morning, evening and other special occasions.
7. Collecting table graces.
8. Studying pictures which show various attitudes of prayer, such as the "Angelus", by Millet; the "Appeal to the Great Spirit", by Dallin.
9. Learning the great prayer hymns of the church and stories connected with their writing or use.
10. Attending a church service and giving special attention to the prayers of the service.
11. Listing worthy objects for prayer.

References:

The Bible

The Hymnal

Prayers for Children, Oxenham

The Meaning of Prayer, Fosdick

What May I Believe, Soper

The Kingdom of Love, Carrier

Seeking the Beautiful in God's World, Clowes ⁶

During the next two years the teachers met together once or twice a year to make suggested revisions and in 1937 a new curriculum guide appeared. This was in one volume containing outlines for grades four through seven.

The following is the outline of the proposed course of study:

ADVENTURES IN CHRISTIAN LIVING

GRADE IV

"Adventures in Right Living"

1. Our Bible--Pioneers in Right Living
2. Pioneering in Happy Home Life
3. Pioneering in World Friendship

GRADE V

"How the Bible Affects Our Living"

1. Our Bible--The Life of Jesus
2. Our Bible--How Did it Come to Be?
3. Our Bible--How May I Get Help from It?
4. Lifting the Level of Living Around the World

GRADE VI

"The Development of the Spiritual Life in a Machine Age"

1. Our Bible--Champions of the People

⁶ Ibid., pp. 19-20.

THE UNIVERSITY OF CHICAGO
DEPARTMENT OF CHEMISTRY
530 SOUTH EAST ASIAN AVENUE
CHICAGO, ILL. 60607
TEL. (312) 937-1234
FAX (312) 937-1234

RECEIVED
JAN 10 1991
FROM: [illegible]
TO: [illegible]
SUBJECT: [illegible]

1. [illegible]
2. [illegible]
3. [illegible]
4. [illegible]
5. [illegible]
6. [illegible]
7. [illegible]
8. [illegible]
9. [illegible]
10. [illegible]

11. [illegible]
12. [illegible]
13. [illegible]
14. [illegible]
15. [illegible]
16. [illegible]
17. [illegible]
18. [illegible]
19. [illegible]
20. [illegible]

2. How May I Know God?
3. How Shall I Pray?
4. How Shall I Learn to be Master of Myself?

GRADE VII

"Christian Guidance Toward Cooperative Living"

1. Our Bible--The Beginning of the Christian Church
2. How May We Build the Kingdom of God in Our Homes?
3. How May We Work Together to Build the Kingdom of God in our Communities?
4. How Can All Peoples of the World Live Together in the Spirit of Christian Brotherhood? ⁷

This was a much fuller treatment than the previous outline as is illustrated by suggested procedure given for one of the fourth grade lessons:

III. Jacob Discovers that We Are Happier if We Can Be Trusted

Lead them to think about this problem with an illustration out of their everyday lives of a child who found it difficult to be trustworthy in a certain situation.

Review story of Abraham and lead to his grandson Jacob. Picture the home of Jacob with his brother and parents. Then tell and read the story.

Jacob takes advantage of his brother. Gen. 25:27-34.

Jacob deceives his father. Gen. 27:1-27.

What are the results of deception? Gen. 27:30-45.

Discuss.

Jacob discovers that God is with him everywhere,

⁷ Curriculum Guide, "Adventures in Christian Living", 1937. p. 7

even when he has done wrong, trying to help him find the right way of living. Gen. 28:11-22.

Jacob deceives his father-in-law.(teacher tell)
Gen. 30:25-31:18.

After long years of unhappiness and fear Jacob makes peace with his brother. Gen. 32 and 33. Discuss how he felt before and after.

Discuss the difference between living where people can be trusted and where they can not. Examples of trust put in us in home, school, library, stores, bank, etc. Discuss solution of problem situation given at beginning of lesson.⁸

This guide gave only suggested outlines for procedure but contained no source materials for stories, songs, pictures, etc., or any suggestions for creative activity.

With the development of more formal district groups in 1939 curriculum development became an important project of the districts. Each district was asked to work on a specific grade, and bring in suggested procedure for each lesson. Work of individual teachers was brought to the district meeting for revision and correction. When one unit was completed it was sent to the state supervisor. Each spring a group met for several days after the end of the school session to go over the material completed and to edit it. The work of this committee was presented to the Week-day Commission of the Virginia Council of Religious Education made up of denominational leaders, the state executives of the denominations, and public school leaders. This commission analysed the content of the curriculum carefully to insure that it should be

⁸ Ibid., p. 12

acceptable to all denominations and of a high scholastic standard.

In September, 1940 separate units of mimeographed revised outlines were given to the teachers. In September, 1941 the Revised Curriculum Guide with a separate book for each grade, four through seven, made its appearance, to be followed in September 1942 by similar books for grades one through three. These guides gave complete suggestions for class procedure, notebook work, map work, source materials of stories, poems, and song sheets.

A comparison of the new lesson on Jacob will serve to show how much more adequate the revised curriculum was.

GRADE IV--UNIT III

HEBREW HOME LIFE AND WORSHIP

Session 3 - Jacob's Home Life and Worship

Review the discussion of the worship of Abraham and the effect on his life.

DISCUSSION. Let us find out something of the home life of Abraham's grandson. Part of this story the teacher will tell, and they can read part for themselves.

Was it a happy home? Genesis 25:27-34. Why were they quarrelling? What did this lead to? Genesis 27:1-4, 15-23, 41-44. What were the results of the trouble? How did it affect the father, mother, brothers? Imagine Jacob's journey and his feelings as he traveled. Perhaps this was the first time he had traveled alone; he felt that he had left his family and his God behind; there were many dangers, etc. Read Genesis 28:10-18, 22. Discuss the change in his feelings. Why did he worship there?

Tell briefly of Jacob's long years away from home in which he became prosperous but was unhappy. Why? What

do you suppose he finally decided to do? Why did he decide to go home? What happened? Genesis 33:1-4, 18-20. What did he probably pray about?

STORY. "Talking to God" from Learning to Live, Hawthorne. or "A Dream and a Promise" from Old Testament Stories, Jones.

PICTURE STUDY. "Jacob's Vow" - Copping, N. 37. This picture was painted by Harold Copping, a modern English artist. We are indebted to him for many of our best pictures of Bible characters. This picture was painted from Genesis 28:22. What is Jacob doing in the picture? Has the artist helped us to understand his thoughts? What is he thinking? Why is he setting up a stone? Why is this stone different from the other stones in the picture? What else do you see in the picture? Why is the land so bare? Was the event painted in this picture important to Jacob? To anyone else? Why?

OTHER PICTURES. "Jacob Getting the Blessing" - Nelson, No. 21
"Jacob Return to Esau" - Nelson, No. 24.

HYMN STUDY. "We Thank Thee", Tune "Berthold" or "Aurelia" This hymn was written by Miss Ethel Smither in 1939. Miss Smither at one time worked for the Virginia Conference of the Methodist Church. At the present time she is with the Methodist Board of Education at Nashville, Tennessee. Discuss the things they are thanking God for in this hymn. They might like to write another stanza themselves.

NOTEBOOK. Add Jacob's journey to the picture map and indicate with a stone where God spoke to him.

OTHER ACTIVITIES. Continue work in frieze or class book, etc. Continue learning Psalm 24. 9

Following is the General Outline for Grades One through Seven:

9 Curriculum Guide, "Adventures in Christian Living," 1941, Grade IV, p. 41.

1. The first part of the paper is devoted to a general discussion of the problem of the origin of life. It is shown that the problem is one of the most important and interesting in the history of science.

2. The second part of the paper is devoted to a detailed discussion of the problem of the origin of life. It is shown that the problem is one of the most important and interesting in the history of science.

3. The third part of the paper is devoted to a detailed discussion of the problem of the origin of life. It is shown that the problem is one of the most important and interesting in the history of science.

4. The fourth part of the paper is devoted to a detailed discussion of the problem of the origin of life. It is shown that the problem is one of the most important and interesting in the history of science.

5. The fifth part of the paper is devoted to a detailed discussion of the problem of the origin of life. It is shown that the problem is one of the most important and interesting in the history of science.

6. The sixth part of the paper is devoted to a detailed discussion of the problem of the origin of life. It is shown that the problem is one of the most important and interesting in the history of science.

7. The seventh part of the paper is devoted to a detailed discussion of the problem of the origin of life. It is shown that the problem is one of the most important and interesting in the history of science.

"Adventures in Christian Living"

GRADE 1 - GOD'S LOVING CARE

- Unit 1 - God Cares for Us Through our Grown-up School Friends
- Unit 2 - God Cares For Us Through Jesus (Christmas)
- Unit 3 - God Cares For Our Health
- Unit 4 - God Shows His Loving Care Through Us to Our School Friends
- Unit 5 - God Cares For Us Through Nature
- Unit 6 - God Cares For Us Through Our Homes

GRADE 2 - GOD WORKS THROUGH HIS HELPERS

- Unit 1 - God's Helpers in the Community
- Unit 2 - Christmas and Jesus as God's Greatest Helper
- Unit 3 - God's Helpers in Health
- Unit 4 - God's Helpers in the Church
- Unit 5 - God's Helpers in Nature
- Unit 6 - God's Helpers in the Home

GRADE 3 - AT HOME IN GOD'S WORLD

- Unit 1 - At Home in God's Out-of-Door World
- Unit 2 - God's Children Around the World Celebrate Christmas
- Unit 3 - Jesus at Home in God's World
- Unit 4 - God's Children in Other Lands

GRADE 4 - WORSHIPING GOD AT HOME AND AT CHURCH

- Unit 1 - We Worship Our Heavenly Father at Home and Church
- Unit 2 - Christmas Worship at Home and Church
- Unit 3 - Hebrew Home Life and Worship
- Unit 4 - New Testament Home Life and Worship

GRADE 5 - THE BIBLE, OUR GUIDE BOOK FOR HAPPY LIVING

- Unit 1 - How Did Our Bible Come to Be?
- Unit 2 - The Life of Jesus
- Unit 3 - The Bible and Our Every-day Problems of Living

GRADE 6 - AT SCHOOL WITH GOD

- Unit 1 - The Early Hebrews Learn to Know and Live with God
- Unit 2 - The Prophets, Spokesmen for God
- Unit 3 - How May I Know God Better?

THE HISTORY OF THE

REIGN OF KING

CHARLES THE FIRST
 IN THE YEAR OF HIS REIGN
 THE FIRST OF JANUARY

THE FIRST OF JANUARY
 THE FIRST OF JANUARY

THE FIRST OF JANUARY

THE FIRST OF JANUARY
 THE FIRST OF JANUARY
 THE FIRST OF JANUARY
 THE FIRST OF JANUARY
 THE FIRST OF JANUARY

THE FIRST OF JANUARY

THE FIRST OF JANUARY
 THE FIRST OF JANUARY
 THE FIRST OF JANUARY
 THE FIRST OF JANUARY

THE FIRST OF JANUARY

THE FIRST OF JANUARY
 THE FIRST OF JANUARY
 THE FIRST OF JANUARY
 THE FIRST OF JANUARY

THE FIRST OF JANUARY

THE FIRST OF JANUARY
 THE FIRST OF JANUARY

THE FIRST OF JANUARY

THE FIRST OF JANUARY

THE FIRST OF JANUARY
 THE FIRST OF JANUARY
 THE FIRST OF JANUARY

GRADE 7 - THE CHRISTIAN CHURCH

- Unit 1 - The Beginning of the Christian Church
- Unit 2 - The Church Yesterday and Today
- Unit 3 - How Can We Build the Kingdom of God in Our World? 10

From the beginning the new guide was most enthusiastically received. It was endorsed by outstanding leaders in the fields of education and religion. Here are a few of the testimonials given in a promotional leaflet issued by the Virginia Council to announce the sale of the new guides:

I have examined the curriculum guide "Adventures in Christian Living" with much interest, and with sincere appreciation of the wise planning and care for detail which the series shows. It seems to me that the guide is an excellent illustration of sound principles of curriculum development. The content is well selected from the standpoint of children's interests and everyday problems, and the successive units have continuity in both subject and purpose. Children's experiences are constantly drawn upon, so as to relate the new and the familiar; so too are experiences regularly provided for in connection with the several units, so that the new ideas or purposes are quickly carried over into action.

One of the outstanding features of the guide is the adroit use of conversation to develop interest, to bring out information, to strengthen group responsibility and relationships, to reveal understandings and the opposite. Certainly one of the most difficult of teaching techniques, the art of leading a discussion, is given a place of well-deserved importance in the guide.

Bess Goodykoontz
Assistant Commissioner
U. S. Office of Education,
Washington, D. C.

10 Ibid., General Outline.

The first part of the report is devoted to a general
 description of the project and its objectives. It
 is followed by a detailed account of the work
 done during the period covered by the report.
 The results of the work are then presented in
 a series of tables and figures, which are
 explained in the accompanying text. The report
 concludes with a summary of the findings and
 a discussion of their significance.

The first part of the report is devoted to a general
 description of the project and its objectives. It
 is followed by a detailed account of the work
 done during the period covered by the report.
 The results of the work are then presented in
 a series of tables and figures, which are
 explained in the accompanying text. The report
 concludes with a summary of the findings and
 a discussion of their significance.

The first part of the report is devoted to a general
 description of the project and its objectives. It
 is followed by a detailed account of the work
 done during the period covered by the report.
 The results of the work are then presented in
 a series of tables and figures, which are
 explained in the accompanying text. The report
 concludes with a summary of the findings and
 a discussion of their significance.

These books are excellent.... They are planned pedagogically for teaching in the modern way.... when a child has finished the seven books he will know something about the Bible.

C. C. Moseley
Superintendent Anniston Public
Schools
Anniston, Alabama

The proof of the pudding is in the eating. Your proposed studies are not studies about Christian values, but are definite stimuli toward practical application of Christ's way of life. In the hands of alert and tactful teachers, the Curriculum Guide will certainly become a means to real adventures in Christian living.

Alfred B. Cromwell
Professor of Religious Education
Northwest Christian College
Eugene, Oregon

Why I like It

1. The material is high grade.
2. The general outline is well graded and keeps before the teachers what is being taught in each grade.
3. It saves hours of hunting to find the right pictures, books and materials.
4. It includes cooperation from the parents and reports progress by the child.
5. The Bible teaching is related to every-day experiences.
6. The stories are excellent.
7. It helps an untrained teacher to do a good job.
8. It is the type of study I should be happy to have for my own children through the entire course.

Walter Mueller, Pastor
Stanley Congregational Church
Chatham, N. Y. 11

Since its publication "Adventures in Christian Living" has

11 From a Promotional Leaflet issued by the Virginia Council of Religious Education, 1942.

THE UNIVERSITY OF CHICAGO
DEPARTMENT OF CHEMISTRY
CHICAGO, ILLINOIS 60637

Dear Sir:

I am writing to you to inform you that the results of the experiments performed by me and my colleagues are in accordance with the theory proposed by you in your paper of 1954.

I am, Sir, very respectfully,
Yours faithfully,
[Signature]

Yours faithfully,
[Signature]

I am writing to you to inform you that the results of the experiments performed by me and my colleagues are in accordance with the theory proposed by you in your paper of 1954.

I am, Sir, very respectfully,
Yours faithfully,
[Signature]

I am writing to you to inform you that the results of the experiments performed by me and my colleagues are in accordance with the theory proposed by you in your paper of 1954.

I am, Sir, very respectfully,
Yours faithfully,
[Signature]

been the accepted curriculum of the Week-day Religious Education teachers of Virginia and teachers, especially new teachers, constantly have been urged to follow it faithfully.

So many suggestions are given for each lesson that the teacher must select and develop her own lesson plans. The guide provides for great variety of procedure so there is no possibility for stereotyped teaching. The emphasis on following the curriculum has been given because it contains material endorsed by denominational and educational leaders of the state. It is, therefore, on the highest religious and educational plane. Public school authorities endorse the work on condition that a high educational standard be maintained. Church leaders endorse the work on condition that no sectarianism or indoctrination be taught. Faithful adherence to the curriculum is the teacher's pledge to maintain the standard which has been established. In all the years of week-day work in Virginia there has never been a single complaint about the content of the teaching where the teacher has followed the state course of study.

Those who have used the curriculum for some time recognize that it is far from perfect. There are many mistakes and much room for improvement. Therefore, it is today, as it has always been, in the course of revision. It still is only a set of mimeographed guides. There is no wish that it assume more permanent

form lest that might indicate that a completely satisfactory curriculum has been attained. That can never be. As long as growth and improvement are sought the course of study must be constantly growing and improving also.

V. Teaching Standards

Previous mention has been made of the fact that the Week-day Religious Education Movement in Virginia has been from the first under professional leadership. The following quotation from a bulletin issued in 1935 by the Virginia Council of Religious Education gives the basis on which teachers have been chosen.

Children are released from the public schools with definite understanding that the teachers of religion will be as well prepared educationally to teach the respective grades as the best qualified teachers in the public schools. This provision has been guarded with great care and those who have been selected to teach in the week-day church schools have been chosen from a wide area because of their special fitness for the work. . . .

In the selection of teachers, the following points are kept in mind:

1. Christian character and definite interest in teaching the Christian religion.
2. Educational background including principles and methods of teaching.
3. Preference given to those who have had professional training in religious education.
4. Experience in church work, especially teaching in Sunday and Vacation Church School.
5. Teaching experience in the public schools. 12

12 Miller, Minor C., A Decade of Progress, p. 23.

In a report of the work given in 1941 the following statement regarding the academic qualifications of the teachers was made:

The present teaching staff consists of thirty-six full-time teachers and six part-time teachers. Of the thirty-six full-time teachers, twenty-six have the Master's Degree of its full equivalent, and all of the others have received a minimum of four years of college training, with Bible and religious education as the major field of study. The part-time teachers, too, have had special training in Bible and religious education. These teachers are as well trained as the best teachers in the public schools and they are spiritually minded and as thoroughly consecrated as those who serve the church in the foreign mission field. On the whole, they are doing work of exceptional quality. ¹³

This is a typical report. Approximately half of the teachers in Virginia have held graduate degrees and the great majority have been professionally trained. If some exceptions to this rule have been made recently it has been as an emergency measure only and because of very great difficulty in finding qualified teachers, especially during the war years.

The Week-day Religious Education teachers in Virginia have come from all over the country to serve the children of Virginia. Only a comparatively few have come from Virginia itself. The reason for this lies in the fact that not too many local young women have had the necessary qualifications. Likewise, the fact that no particular section has an abundance of qualified workers in this field means that the Virginia staff has been gathered from

¹³ "Teachers", The Old Dominion Beacon, August 1941, p. 6.

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

many places. The problem of contacting prospective teachers has been eased because young women from widely scattered areas of the country whose interest has been in week-day religious education have heard of the high regard in which Virginia Week-day Religious Education is held and have sought work under its system.

According to the list of 1945-1946 teachers distributed at the fall teachers' meeting in 1945 the teachers came from the following states:

<u>HOME STATE</u>	<u>NUMBER OF TEACHERS</u>
Virginia	21
Ohio	7
New York	6
North Carolina	5
Pennsylvania	4
Massachusetts	3
Maine	3
New Jersey	3
Georgia	3
Alabama	2
Tennessee	2
Kansas	2
Michigan	1
Kentucky	1
Louisiana	1

The following table shows the results of the experiments conducted on the 15th of June 1881. The first column gives the number of the experiment, the second column the time taken for the reaction to take place, and the third column the amount of gas evolved. The results show that the reaction takes place more rapidly at higher temperatures, and that the amount of gas evolved is greater at higher temperatures.

Experiment	Time taken for reaction to take place	Amount of gas evolved
1	10 minutes	1.0 c.c.
2	15 minutes	1.5 c.c.
3	20 minutes	2.0 c.c.
4	25 minutes	2.5 c.c.
5	30 minutes	3.0 c.c.
6	35 minutes	3.5 c.c.
7	40 minutes	4.0 c.c.
8	45 minutes	4.5 c.c.
9	50 minutes	5.0 c.c.
10	55 minutes	5.5 c.c.
11	60 minutes	6.0 c.c.
12	65 minutes	6.5 c.c.
13	70 minutes	7.0 c.c.
14	75 minutes	7.5 c.c.
15	80 minutes	8.0 c.c.

<u>HOME STATE</u>	<u>NUMBER OF TEACHERS</u>
Maryland	1
Mississippi	1
Illinois	1
Rhode Island	1
Iowa	1
Connecticut	1
South Carolina	1
Colorado	1
Idaho	1
Arkansas	1
Indiana	1

The seventy-five full time teachers came from twenty-six different states and five foreign countries (as returned missionaries). They represented ten different denominations. The harmony existing among such a diversified group is eloquent testimony to the unifying power of a great cause.

The teachers themselves have consistently sought to keep their standard of teaching on a high professional level. At one of the teachers' meetings it was proposed that a set of standards be set up by which the teachers could evaluate themselves and their work, new councils could find guidance, established councils could measure their efficiency, and a standard policy for cooperation with

the public schools could be established.

After various suggestions were submitted in the district group meetings the final work was undertaken by a committee which met at Radford State Teachers College, Thanksgiving, 1943. A set of standards covering the following areas was set up:

- I. QUALIFICATIONS FOR TEACHERS
- II. TEACHER GROWTH
- III. CURRICULUM
- IV. TEACHING CONDITIONS
- V. LOCAL COUNCIL OF RELIGIOUS EDUCATION OR COUNCIL OF CHURCHES
- VI. TEACHER - SCHOOL RELATIONSHIP
- VII. RELATIONS WITH CHURCH AND COMMUNITY
- VIII. RELATION WITH STATE COUNCIL OF RELIGIOUS EDUCATION

(see appendix A for complete set of standards)

After distribution to the teachers and the Commission of Week-day Religious Education of the Virginia Council of Religious Education these standards were adopted at the fall teachers' meeting in 1944. They were sent to each teacher, each county and city council and to county and city superintendents of schools. Since their adoption they have been used by other states as a guide for setting up standards for the work of week-day religious education in those states.

VI. Increasing Financial Appropriations

The financing of the Virginia Week-day program has always been the responsibility of the local council of religious education.

This has been done through individual gifts ranging from \$1.00 to \$100.00, for the most part. All funds have been raised through voluntary contributions. Each year the local councils conduct their financial campaigns to secure necessary funds for the ensuing year, for the operation of the week-day schools and as a contribution to the state council for promotion, supervision and various other activities of the council.

The financial drive is usually carried on as a community-wide project though the leading church workers of the participating churches have always been in charge of the raising of funds. Although some churches include a contribution to the local council of churches in their budget this is not the general practice.

With the growth of the work its annual cost has greatly increased. The following table shows the increasing cost of the Week-day work from 1930-1944.

<u>YEAR</u>	<u>SCHOOL DIVISIONS</u>	<u>NUMBER OF TEACHERS</u>	<u>COST</u>
1930	4	2	\$ 3,600.00
1932	6	4	\$ 3,000.00
1934	4	3	\$ 2,500.00
1936	11	18	\$ 8,500.00
1938	19	28	\$ 15,777.00
1940	26	37	\$ 25,091.72
1942	39	60	\$ 54,583.90

<u>YEAR</u>	<u>SCHOOL DIVISIONS</u>	<u>NUMBER OF TEACHERS</u>	<u>COST</u>
1944	43	73	\$ 95,355.00

14

The salaries of Virginia Week-day Teachers have been extremely low. The first two teachers, employed in 1929, were paid salaries of \$1600.00 and \$1800.00 respectively for an eight months teaching year but their's were the highest salaries to be paid until 1946. Immediately after their employment came the financial crash and week-day teachers' salaries went to rock bottom along with everything else. There was an attempt to scale the salaries with those of the public school teachers but frequently well qualified week-day teachers were asked to teach at much lower salaries than less qualified public school teachers. Often, also, "Bible Teachers" did not receive their salaries promptly, the people of the community somehow feeling that "since it was the Lord's work, He would in some way provide." For many of the Virginia Week-day teachers consecration meant a tightening of belts and the wearing of last years' clothes.

According to the report of 1935:

The regular full time teachers receive a salary of from \$60.00 to \$100.00 per month, depending upon the prevailing salary scale in the public schools, living costs, and other factors. Part time teachers receive from seventy-five cents to one dollar per teaching hour.

¹⁴ Compiled from annual records of the Virginia Council of Churches, Department of Christian Education, 1930-1944.

When travel is necessary, the teachers receive an additional amount to partially take care of this expense. ¹⁵

Teachers were employed at most for nine months and summer situations were hard to get!

With the increasing high cost of living due to the war living on such salaries was impossible and they have been raised. The effort on the part of public school authorities to raise their teachers' salaries has also benefited the religious education teachers. Week-day teachers' salaries in the year 1945-1946 ranged from \$1000.00 to \$1650.00 with the average salary at \$1380.00. ¹⁶

The highest salary paid in the year 1946-1947 is \$2000.00 for ten months employ--for a teacher supervising three other teachers in a city system. No figures for this year are yet available but the average salary is probably slightly higher than the year 1945-1946.

This is a very great improvement but most leaders feel that the salaries are not yet high enough to keep the most capable teachers in the field. Dr. Miller is doing all in his power to encourage local councils to pay higher salaries for the coming year and to encourage further educational achievement by a raise in salary.

¹⁵ Miller, Minor C., A Decade of Progress, p. 24.

¹⁶ Compiled from annual teachers reports for the year 1945-1946.

CHAPTER V

GROWTH

I. Physical Growth

Week-day Religious Education in Virginia began in two communities with two teachers at a cost of \$3,600.00. That was in 1929-1930. In the year 1944-1945 there were seventy-three teachers teaching in three hundred and forty-six communities at a cost of \$87,530.66.

The following table shows the growth of the work for that period:

GROWTH OF WEEK-DAY RELIGIOUS EDUCATION

IN VIRGINIA

1930-1945

<u>Year</u> January	<u>Enrollment</u>	<u>Area</u>	<u>No. of Teachers</u> (full time)
1930	1411	3 counties 1 city	2
1931	1600	3 " 1 "	2
1932	2800	5 " 1 "	2
1933	1750	3 " 1 "	4
1934	2000	3 " 1 "	3
1935	2750	6 " 1 "	3
1936	6209	9 " 2 "	18

<u>Year</u>	<u>Enrollment</u>	<u>Area</u>	<u>No. of Teachers</u>
1937	9000	13 counties 2 cities	18
1938	14004	17 " 2 "	22
1939	18895	22 " 3 "	28
1940	24295	22 " 3 "	34
1941	28217	27 " 3 "	37
1942	38772	33 " 3 "	54
1943	43157	33 " 3 "	60
1944	50157	33 " 4 "	68
1945	53091	39 " 6 "	73

1

The expansion of the work over the state has meant that many more unchurched children have had the opportunity for some teaching in religion. One of the most forceful arguments for the week-day movement in Virginia is that it does reach almost all of the children in the schools in which it is offered. Because of the predominately Protestant constituency of the state only a very few children do not attend the classes for religious reasons. Over 95 percent of all children in the classes where Week-day Religious Education is offered have been enrolled in the week-day classes ever since the work began. Approximately 40 percent of these children have no other religious influence.

1 Compiled from Annual Reports of Week-day Religious Education Teachers for the years 1930-1945.

According to the United States Census of Religious Bodies for 1936 there had been a loss of 98,276 in Sunday School enrollment in Virginia over the former ten year period.² One of the major emphases of the Virginia week-day work has been to stimulate Sunday School attendance among its pupils. This is done by a weekly check of church school attendance by the teacher. Non-attendants are urged to go. Through Sunday School charts, a buddy system by which those attending regularly take non-attendants, a report of non-churchgoers given by the teacher to the ministers of the communities and visitation by church leaders, many children have been drawn into the Sunday School to receive the teaching ministry of the church. However the percentage of non-attendants is still very high. The following table gives the percentages of public school pupils enrolled in the week-day classes and the percentage of these regularly attending Sunday School during the last eight years.

Year	% of Public Sch. Pupils Enrolled in W-D. R. E. Classes	% of W-D. R. E. Pupils Regularly Attending Sunday School
1938	94	64
1939	97	55
1940	95	54

² Quoted by Minor C. Miller, Annual Report 1943.

<u>Year</u>	<u>% of Public Sch. Pupils Enrolled in W-D. R. E. Classes</u>	<u>% of W-D. R. E. Pupils Regularly Attending Sunday School</u>
1941	96	55
1942	97	56
1943	97	53
1944	97	52
1945	97	52

3 .

Several factors enter into this small percentage of church school attendance. The strongest of these is indifference on the part of the parents. It is almost impossible to stimulate children to regular church attendance if the parents stay at home. In practically every case the children most regular in their church school attendance come from church homes and attend church services with their parents. Lack of religious influence and training in the home is the greatest single hindrance to the work of Week-day Religious Education in Virginia.

A second factor in small church school attendance is the weakness of the teaching in so many of the churches. Again and again children have made these statements: "What's the sense of going? We don't have any teacher half of the time." "But gee, I don't learn anything. All we do is talk." Sometimes thoughtful parents will say they do not want their children to receive the inferior

3 Compiled from Annual Reports of Week-day Religious Education Teachers for the Years 1938-1945.

type of teaching too often given in their churches.

Week-day Religious Education teachers have tried in many ways to raise the level of church school teaching through teacher-training classes, demonstration teaching and through assisting the local churches in many capacities. It has always been their policy as interdenominational leaders to help in whatever church they are most needed rather than to confine their church activities to the church of their own membership. Many pastors and Sunday School teachers through the years have testified to the fact that the work of Week-day Religious Education in the community has done much to promote more effective teaching in the local church.

Another factor in small church school attendance is the inaccessibility of the churches. This is almost always related to the factor of parental indifference. Many children who might be urged to attend cannot go because they live so far from the church and "don't have any way" to go. Busses bring children from remotely scattered homes to the consolidated school, often from miles around. These children cannot go to church unless their fathers or someone else take them in cars or trucks. Many times during the war years the precious gas ration had to be saved for "the picture show" instead of being used for church.

Proximity, however, does not determine church attendance as has been witnessed by the writer who had in one fifth grade a girl of at least twelve years of age who lived in a community of fourteen

churches but had never once attended church, and a boy in another class who lived next door to the church but the only time he passed through its doors was with the Week-day Religious Education Class to attend a worship service conducted by the class.

II. More Effective Teaching Schedules

When the week-day work was started in Virginia those supporting it wished to reach as many children as possible. Therefore, teachers were urged to teach as many classes as possible--sometimes even more than was wise. Public school teachers, enthusiastic but uninformed as to the nature of the teaching, expecting a "Bible Story Hour" oftentimes urged the teachers to double up school classes taking two or three classes together. Some principals who also did not understand the teaching content and the great variety of activity in one class period tried to schedule fifteen to thirty minute periods for grades one through three, "So the little ones won't get too tired," and urged three forty-five minute periods instead of two one-hour periods.

The week-day teachers quickly found out that quantity of work and quality of work were not synonymous. They began to urge less crowded schedules. Many were teaching twenty-five to thirty class periods a week and driving from one hundred to two hundred miles to and from schools.

Fifteen to thirty minutes was found entirely inadequate for any constructive teaching. Combining classes did not work. It intensified discipline problems and made creative activity and concentrated study practically impossible.

The teachers began to campaign for more effective teaching schedules. The supervisor urged new councils to begin the work on a more satisfactory basis. Each year in her report to the state council Miss Longwell urged a lightening of the teaching load.

The quality of the work of the teachers will be improved greatly if the local committees will cooperate in planning the schedules so that they will be most effective. At a meeting of the teachers it was agreed that no teacher could do her best work if she tried to teach more than twenty-three classes a week and that a new teacher should not have more than twenty classes during her first year. The experience of the teachers also led them to the conclusion that class periods should never be less than forty-five minutes in length and that for the upper grades one hour was preferable. Besides the time in the classroom the teacher needs time for study, preparation, conferences with school and church leaders, meetings with school and church groups, home visitation, observation of public school and other Week-day Religious Education teachers in the classroom, Religious Education conferences, etc. ⁴

These requirements were incorporated by the teachers in their set of standards. Very real gain has been made in this respect in the last few years. Public school teachers rarely ask that classes be combined. They understand that this is just as unwise as to put two different grades together for the study of arithmetic. The

⁴ From the Report of the Supervisor of Week-day Religious Education to the Virginia Council of Religious Education, 1943.

teachers have demonstrated that they can "hold the attention" of their pupils for from forty-five to sixty minutes and provide worth-while and varied teaching program for that time. Church leaders have begun to realize that more time spent with fewer pupils brings more lasting results.

The teaching load has been greatly reduced. In 1945 the average number of classes taught each week by each full time teacher was twenty-three and the average number of pupils six hundred and forty as compared with twenty-seven classes and eight hundred and forty pupils per teacher in 1938. ⁵

Although most of the work is still carried on on a county-wide basis there has been an attempt to leave a teacher in a school as long as possible in order that she may meet the children at recess, eat with them at lunch, and learn to know them better. Where there are two or more teachers in a county instead of travelling together they often divide the schools in order to have longer in each school. In one county ⁶ where five teachers are employed it was their custom during the war years, in order to save gas and wear on the two council cars, to go together to a school as often as possible, teach five classes in the school, then go on to another

⁵ From the Report of the Supervisor of Week-day Religious Education to the Virginia Council of Churches, 1945.

⁶ Rockingham County

school. This policy is no longer carried on. Now they go in groups of two or three or sometimes singly to a school, spending half a day or more there.

All Week-day Religious Education teachers feel that they are merely scratching the surface. One hour of religious instruction for six hundred and fifty children a week is by no means enough. Their hope is for more time--for an opportunity to make religion really effective to their pupils. But they are thankful for even this much of an opportunity to open young minds to the everlasting truths of God. One public school teacher said in effect, "Your influence with these children is out of all proportion to the time you spend with them." That is the constant hope.

III. Growth in Public Understanding and Approval

Eight years ago a new minister came to a city of Virginia to become pastor of the Baptist Church there. Shortly afterward the two week-day teachers called upon the minister's wife. "We are the teachers of Week-day Religious Education", they said. The minister's wife was politely cordial but that was all. Later she confessed to the girls that she had never heard of Week-day Religious Education and thought they were members of some group similiar to Jehovah's Witnesses and were probably selling something.

I doubt very much if such an incident could take place today.

The first of these is the fact that the
 country is not a homogeneous one. It is
 divided into two main parts, the north and
 the south. The north is a more developed
 country, with a higher standard of living
 and a more advanced economy. The south
 is a less developed country, with a lower
 standard of living and a less advanced
 economy. This difference in development
 is due to a number of factors, including
 the different levels of investment in
 infrastructure and education, and the
 different levels of access to international
 trade and investment.

THE SOUTH AFRICAN ECONOMY

The South African economy is a
 mixed economy, with a significant
 private sector and a significant
 public sector. The private sector is
 the main source of employment and
 income in the country. The public sector
 is responsible for providing social
 services and infrastructure. The
 government is also a major employer
 in the country. The economy is
 based on a mix of manufacturing,
 services, and agriculture. The
 manufacturing sector is the largest
 sector in the economy, followed by
 the services sector. Agriculture is
 the third largest sector in the
 economy.

Eight years ago when you said you taught Week-day Religious Education people would say, "What is that?" Today they will probably say, "O yes, do you know Miss _____ (the teacher in their county)? or "I do wish we had it in our schools." The majority of the church people, in Virginia at least, have been educated to know what Week-day Religious Education is. There is much enthusiasm for opening the work in new communities; there are more openings than there are qualified teachers to fill them.

In the early years of the movement funds were difficult to secure for its continuance. A bare subsistence wage was considered sufficient for the teacher and any "old jalopy" was good enough for the teacher's transportation.

This is no longer true. People give willingly to the movement. The teachers hold positions of respect in their communities. Week-day Religious Education in Virginia has become an honored profession.

IV. Growth in Friendly Relations with the Public Schools

One of the finest things about Virginia Week-day Religious Education is the very friendly relationship it has maintained with the public school. It was at the invitation of the public schools that week-day classes were first held in the school buildings.

There has been no problem to necessitate change of that custom during the seventeen years of week-day work.

Many of the happiest experiences of the week-day teachers have been those with public school teachers and warm personal friendships have been formed. There has been a growing mutual respect with the understanding that both groups are working for the same thing, the growth of the child into the finest type of adult. Through a sharing of aims and purposes there has come a better understanding of each other's task. School supervisors, superintendents, principals, and teachers have often spoken to the Week-day Religious Education teachers to help them understand the school's point of view. The Week-day director, supervisor, and teachers have been given many opportunities to present their work to public school leaders.

Though there have, of course, been some public school leaders and teachers who were not in sympathy with religious educational work and who have caused some trouble, the great majority of public school leaders have been most zealous in their support and have done everything possible to cooperate with the Week-day Religious Education teachers.

Strangely enough, some of the difficulties of the religious education teacher come from over-enthusiasm on the part of the public school teacher. Many school teachers are so anxious for

all their children to take the work that they are not careful to see that every child has signed permission before registering in the class. Sometimes it takes firmness on the part of the religious education teacher to insist that children without permission be taken from the room and given other work to do. "It won't hurt him, and it might do him a lot of good," is a typical comment and the religious education teacher has to point out that it might not hurt John but it might hurt Week-day Religious Education for this is a country where we respect John's right to worship or not to worship according to the training of his parents and the dictates of his own conscience. Usually when the teacher understands she is more than willing to cooperate with the Week-day teacher.

Week-day teachers have tried to adjust themselves to the school, changing schedules in case of an emergency, helping in chapel or P.T.A. programs, and finding every opportunity to promote the welfare of the schools in which they serve.

There has been a growing recognition of the Week-day Religious Education teachers on the part of the public school educators of Virginia, so much so that the Week-day teachers have been asked if they would like to join the Virginia State Teachers Association as the Department of Week-day Religious Education. Investigation is being made at this time to determine the advisability of such a step.

V. Growth in Teaching Content

Week-day Religious Education in Virginia has tried to make its teaching child-centered. It has considered the needs and interests of the growing child and has tried to supply these needs at the various grade levels. In the religious education of the child definite purposes have been kept in mind:

1. To help the pupil gain a better understanding of God and to aid in acquiring a sense of personal relationship to God, to aid in establishing a sense of direction and purpose for living.
2. To help the pupil to understand and appreciate the life and teachings of Jesus and thus acquire a background for accepting Christ as Savior and Lord and for establishing loyalty and devotion to Christ and His cause.
3. To help the pupil establish Christian ideals and patterns for everyday living--at home, at school and in community life. We are concerned that the teaching of religion shall result in better character and conduct.
4. To help the pupil attain an understanding and love of the Bible and of other Christian literature.
5. To help the pupil acquire a sense of appreciation of the value of the Church and to aid in establishing the habit of regular attendance at Sunday School and Church. ⁷

These purposes are in harmony with the Objectives of Christian Education as adopted by the International Council of Religious Education the year after the above objectives for Week-day work were formulated:

⁷ "Purpose of Week-day Religious Education," The Old Dominion Beacon, August 1939. p. 4.

- I. Christian education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to Him.
- II. Christian education seeks to develop in growing persons such an understanding and appreciation of the personality, life and teaching of Jesus as will lead to an experience of him as Savior and Lord, loyalty to him and his cause, and will manifest itself in life and conduct.
- III. Christian education seeks to foster in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideals of the Fatherhood of God and the brotherhood of man.
- IV. Christian education seeks to foster in growing persons a progressive and continuous development of Christlike character.
- V. Christian education seeks to develop in growing persons the disposition to participate in the organized society of Christians--the church.
- VI. Christian education seeks to develop in growing persons an appreciation of the meaning and importance of the Christian family; and the ability and disposition to participate in and contribute constructively to the life of this primary social group.
- VII. Christian education seeks to effect in growing persons the assimilation of the best religious experience of the race, preeminently that recorded in the Bible, as effective guidance to present experience.⁸

Some systems of week-day religious education have made their teaching an opportunity for indoctrination with great emphasis on child evangelism. Such systems have been conducted primarily as "little talks" to the children with much use of object lessons visualized on a flannel-board, the memorization of many verses

⁸ Objectives of Christian Education, adopted by the International Council of Religious Education, February 1940.

of Scripture, and the singing of catchy choruses of the "gospel song" type.

These methods have been frowned upon by the Virginia Week-day Movement as unworthy of producing real growth in Christian living. It has been felt that only the best educational methods should be employed, that indoctrination had no part in an educational system, that the child should be made acquainted with only the finest in church music, religious art, etc., and that his study of the Bible should be in accordance with his understanding. The Bible is to be made a living book, a record of experiences with God, which experiences may be duplicated by the pupil today.

While many of the units of the Virginia Week-day curriculum are Bible units all of them are directed toward practical living rather than the gaining of information about the Bible, and many of the units are character and conduct-centered. The emphasis has always been upon a child-centered curriculum rather than upon a subject-centered one.

The curriculum guide for the fifth grade illustrates this. The theme for the year is "The Bible, Our Guide Book for Happy Living." The first Unit on "How Did Our Bible Come to Be?" seeks to give the pupil knowledge of how the Bible developed and as appreciation of it as "the inspired Word of God" . . . "which is

our supreme guide book for happy living and meeting the practical situations and problems of life."⁹

Unit 2 is on "The Life of Jesus" which aims not only to give the pupils knowledge of the life of Jesus as recorded in the Gospels, but also "to help them understand that Jesus was the unique and Divine Son of God; to lead them to desire to accept Jesus Christ as Savior, Friend, Companion, and Lord; and to help them desire to build their daily conduct and character in harmony with the Divine Pattern exemplified in the life of Christ."¹⁰

Unit 3 is concerned with "The Bible and Our Everyday Problems of Life." Its purpose is: "to face with the children some of their perplexing problems and to cause them to desire and seek help from God and to help them grow in their ability to use the Bible in meeting their everyday needs and problems." ¹¹

Thus throughout the year the Bible is used to help the child grow not only in knowledge but also in Christ-like character and in the meeting of the problems of life in a Christian way.

Many illustrations of the results of the Week-day teaching as illustrated by practical Christian living could be given through-

⁹ Miller, Minor C., Teaching the Multitudes, p. 151.

¹⁰ Ibid., p. 152

¹¹ Ibid., p. 152.

out the years. A few of the incidents related by the teachers for the year 1945-1946 will serve as illustration.

STUARTS DRAFT, AUGUSTA COUNTY

The third graders decided to help in the project of sending relief ships to Europe. They decided to turn in their ice cream money to buy wheat. As a result of their efforts, they made soap, turned in bundles of clothing, and bought three bushels of wheat.

(Alta M. Robinson)

MARTINSVILLE, HENRY COUNTY

The inclination of one sixth grade was to make Halloween one of the most destructive in history. Four members of that class had given much evidence that they could carry out every threat. The teacher presented as tactfully as possible the element of surprise into this Halloween. "Find something to do for the neighbors on your street and surprise them. They will expect bad pranks but just imagine their delight when they find something nice has been done. Anyone who can return next week with the most unusual good surprise, your teacher will award such a spirit in a fitting way." The next week some of the finest and most thoughtful surprises were shared.

(Jane Thompson)

12

12 Note in contrast to the above the statement regarding the same Halloween made in a recent issue of the Reader's Digest.

Last Halloween was the most destructive the nation has ever known. Choose any city you wish, the story will be the same. In Buffalo, where one person was killed, the police commissioner branded it the "worst display of malicious mischief in the city's history." Boston, Springfield, Washington--it was the same story. Rampant destruction, damage amounting to hundreds of thousands of dollars. Charles J. Dutton, "Tomorrow's Gangsters," Reader's Digest, July 1946, p. 75.

HARRISONBURG, ROCKINGHAM COUNTY

The third grade was composed entirely of boys, and most of them were problem boys--poor homes and little cooperation on the part of parents caused the boys to be "difficult to handle." However the public school teacher with infinite patience and loving understanding labored endlessly to form right habits of thinking and conduct.

The Bible Class lessons had been about Jesus as a boy. That day's lesson was about the boy Jesus at School. The discussion had been about ways to make our school room the kind Jesus would have made his. In cooperation with the Bible teacher the public school teacher guided the boys in making a list of rules for their school room. The rules were entirely the suggestions of the boys:

Rules to Make Our School as Good as Jesus'
School

1. We will take care of ourselves at all times.
2. We will follow all directions carefully.
3. We will not talk out of turn.
4. We will not speak unkindly to others or of others.
5. We will not be selfish.
6. We will not wear our caps inside a building.
7. We will keep straight lines and go out and come in quietly.
8. We will play fair with others.
9. We will be nice boys at all times.

Not only were these rules put in the Bible Class notebooks but they were written on the side blackboard in gold chalk. They actually became for all the rest of the year the guiding principles of that school room. The boys really worked on them and the change in attitude and conduct was remarkable. The room became instead of a problem to the Bible teacher one of her favorite classes.

(Lillian Coney)

(See Appendix B for further illustrations)

VI. Creative Activity

A great variety of activity is carried on in the classes in order to make the teaching more interesting and effective. Along with Bible study, discussion, worship experience, hymn interpretation, picture study, etc., considerable creative activity is carried on by the children. Drawings, friezes, maps, model villages, model tabernacles and temples, "moving pictures", puppets are some of the many art expressions of the pupils.

Each pupil has a notebook in which are song sheets and maps and in which notes and written work growing out of class study and discussion are kept. Often poems, prayers, stories, litanies and plays are written, sometimes individually, often as class projects.

On the following pages are a few of these original writings gathered from teachers all over Virginia as illustrations of the type of work being done.

POEMS

Spring Is Here

The warm sun chased the snow away,
The birds came back to sing.
The green grass grows on the hills and fields,
The trees have blossoms pink and white,
The flowers bloom in colors gay,
We know that Spring is here today.

Thank you, God, for lovely Spring,
Thank you, God, for everything.

Third Grade Class
Broadway, Virginia
Lillian Comey, Teacher.

Christmas Morn

Away out in the darkened night,
Up in the sky a light shone bright.
An angel fluttered down from the sky
To speak to a shepherd who sat close by.
The angel said in a soft, sweet tone,
"Away down in a manger,
Away down in a barn,
Sits Mary with Jesus on her arm."
The shepherd jumped up and as he stood in fright
He looked up in the sky and saw a shining light.
The angel said, "Go!"
And the shepherd wandered down,
Until he came to Bethlehem, a wee little town,
And when he found Mary and Jesus
He called the people to hear,
So spread your Christmas joy
And always be of good cheer.

Boyd Brooks
Seventh Grade
Bell Heth School
Radford, Virginia

PRAYERS

Our Thanksgiving Prayer

For the beauty of the earth,
 For sunshine and rain,
 For rustling trees and fragrant flowers,
 For singing birds and flying butterflies,
 We thank Thee, Heavenly Father.

For our homes and the love of parents,
 Brothers, sisters and friends,
 For our school and the teachers and principal,
 For our churches where we worship God,
 We thank Thee, Heavenly Father.

For food to eat and clothes to wear,
 For peace in America, land that we love,
 For all Thy gifts of health and of happiness,
 We thank Thee, Heavenly Father.

Fourth Grade Class
 Linville, Virginia
 Lillian Comey, Teacher.

HYMN STANZAS

To "God Who Touched Earth With Beauty"

Like Thy tree-top's snowy beauty
 Make me pure and true;
 Like the sunshine, oh, so glorious
 Let me shine for you.

Frances Ellen Coley
 Seventh Grade
 Waynesboro, Virginia
 Elsie Stryker, Teacher.

LITANIES

A Litany of Thanksgiving
For All Who Helped to Give Us Our Bible

For the story-tellers, in the days before writing,
Who treasured in their minds the stories of the Hebrew people,
We give Thee thanks, O Lord.
For the stones of remembrance piled high,
We give Thee thanks, O Lord.
For those who wrote on stone,
We give Thee thanks, O Lord.
For David and the Psalms written on skins,
We give Thee thanks, O Lord.
For the scribes who labored long writing on many scrolls,
We give Thee thanks, O Lord.
For the friends who wrote of Jesus,
We give Thee thanks, O Lord.
For the many, many letters sent to waiting people,
We give Thee thanks, O Lord.

Fifth Grade Class
Mecklenbery County
Mary Blackwell, Teacher.

The Kingdom of God

There are many signs of the Kingdom of God in Richmond,
We can see God working through the citizens of His Kingdom -
Leaders are trying to help people of all races,
People of all ages enjoy going to church,
Young people are seeking to know God and what He wants them
to do.
Teachers are being trained to teach about God and His King-
dom in the public schools,
State officials are seeking to help blind people,
Discoveries are made to help heal certain diseases,
Blood donors offer their blood to save lives,
People risked their life to save others,
Man risked his life to save a fellow stranded on a flag pole,
Telephone girls go out of their way to help someone,
A crippled doctor helps a young boy get an education.

We thank you, God, for these signs of the Kingdom of God
in Richmond;
Help us to be God's citizens working in His Kingdom.

Seventh Grade
Demonstration Class
Richmond, Virginia
Janet Talmage, Teacher.

(See Appendix C for more examples of
creative writing).

VII. Fellowship with the International Council
of Religious Education

From the time when the Virginia Sunday School Association became the Virginia Council of Religious Education cooperative work in Virginia has been affiliated with the International Council of Religious Education. Over the years there has been a growing fellowship between the Week-day Religious Education Movement in Virginia and the Week-day Department of the International Council.

In the planning of the first week-day curriculum for Virginia Dr. Paul Eddy, who was then Director of Week-day Religious Education for the International Council, gave much helpful advice.

Miss Longwell, the state supervisor, has served for several years on the Week-day Committee, one of the program committees of the Week-day Section of the International Council which advises with the director of that department, and is a member of the Advisory Committee of the Week-day Section.

Dr. Miller, the state director, as official representative of the Virginia Council of Churches, is a member of the International Council--one of the five official representatives from Virginia, the other members being executives and officers of the Virginia Council of Churches.

The coming of Dr. Erwin Shaver, present Director of Week-day Religious Education for the International Council, to the fall

teachers' meeting in 1944 did much to promote mutual appreciation and understanding of the Virginia Week-day movement and week-day work throughout the country.

It was the author's privilege to know Dr. Shaver at Deering, N. H., in 1940 at the summer session of Boston University School of Religious Education and Social Service. At that time Dr. Shaver knew the work in Virginia only slightly and was quite skeptical about the wisdom of carrying on the teaching in the public school buildings. During the years since that time his information and appreciation of Virginia Week-day Religious Education have grown greatly. The success of the Virginia work in the public school buildings has done much to change the thinking of Dr. Shaver and other officials of the Week-day Department in regard to the holding of classes in public school buildings. Formerly the International Council seldom if ever recommended this. Today they do recommend it under conditions such as prevail in Virginia.

Dr. Mary Leigh Palmer of the Visual Education Department of the International Council was present at the 1945 fall teachers' meeting. This gave to the Week-day teachers a new acquaintance with this field, and Dr. Palmer's charming personality and friendliness cemented bonds of friendship with the International Council.

In 1946 for the first time, several of the week-day teachers as well as the state supervisor and the state director attended

the International Council Meeting held in Columbus, Ohio. Six of the teachers of the state attended and most of these had their expenses at least partially paid by their local councils.

In 1947 the president and vice-president of the Virginia Week-day Religious Education Teachers Association and one other teacher attended with the supervisor the International Council Meeting held in Grand Rapids, Michigan.

The growing understanding of the work of the International Council among the more experienced teachers of Virginia has resulted in a widening conception of the importance of their task, of the relation of the work in Virginia to the country-wide movement, and of the establishment of increasingly higher standards for the work in Virginia. The wide-spread publicity of the Champagne Case,¹³ for example, has helped the Virginia teachers to see the necessity for adhering to the standards which have been set up and has helped them to see that they are not a law unto themselves but that the welfare of all depends upon the high quality of each individual system.

¹³ "The People of the State of Illinois, ex. rel. Vashti McCollum, Plaintiff, vs. Board of Education of School District No. 71, Champaign County, Illinois, Defendant.

CHAPTER VI

SIGNIFICANT RESULTS

Many significant results have been obtained in the years in which Week-day Religious Education has been carried on in Virginia. Jesus said, "By their fruits you shall know them." ¹ What are the fruits of Virginia Week-day Religious Education?

I. Reaching the Children

There is no doubt but that the week-day system reaches more children than any other single program of religious education. It has already been pointed out that in Virginia more than ninety-five per cent of the children in the schools where Week-day work has been offered have been enrolled in the classes. In 1944-1945 51,929 pupils were in the Week-day classes, which was ninety-seven per cent of the pupils of the classes in which religious education was offered. Each week 1,641 classes were taught in about 400 schools. ² Of this number approximately forty per cent were not attending Sunday School.

1. Matthew 7:16.

2. From the Report of the Supervisor January, 1946.

In one county the opportunity for Bible study was offered to 1038 children. Of this number, 1033 children took advantage of the opportunity. It was found that 62%, or 649 of these children were not attending Sunday School. In one community of approximately 10,000 population all children who have come up through the public schools during the past ten years, through grades four, five, six, and seven, with the exception of not more than twelve children in any one year, have been enrolled in the classes in Week-day Religious Education. The best record in the Virginia system is from a small city which operates five public schools. In this area, for a period of ten years, every child has had the advantage of from two to four years of Week-day Religious Education. It should be stated, too, that statistics show that this city has had the smallest percentage of its children attending Sunday School of any city in the state.³

If it were possible to establish week-day systems in every city and county of the state think of the thousands of children who would be reached who are now receiving no religious instruction of any kind. Already hundreds of children in Virginia have been given instruction in religion through the classes of Week-day Religious Education who would have had no other contact with it.

II. Growth in Biblical Knowledge

This generation has often been referred to as being illiterate in regard to Biblical knowledge. Week-day classes help to dispel this illiteracy. Children in the Week-day classes do gain a better

³ Miller, Minor C., Teaching the Multitudes, pp. 209-210.

THE
UNITED STATES OF AMERICA
DEPARTMENT OF THE INTERIOR
BUREAU OF LAND MANAGEMENT
WASHINGTON, D. C. 20250

NOTICE OF PUBLIC MEETING
FOR THE
REVIEW OF THE
LAND USE PLAN
FOR THE
SANDY CREEK
WATER RESERVE

THE BUREAU OF LAND MANAGEMENT
WILL HOLD A PUBLIC MEETING
ON THE
DATE AND AT THE
PLACE
SPECIFIED BELOW
FOR THE
PURPOSE OF
REVIEWING THE
LAND USE PLAN
FOR THE
SANDY CREEK
WATER RESERVE
AND
RECEIVING
PUBLIC COMMENTS
THEREON.

understanding of the content of the Bible and learn how to use it effectively. Sunday School teachers and pastors testify to the fact that children in the Week-day Religious Education Classes do have a much more adequate knowledge of the Bible.

III. A New Attitude Toward Religion

One great advantage of the teaching of religious education on the week day is that religion becomes a part of everyday life--not something to be kept on Sunday and donned with the Sunday clothes. As a part of the school day it shares importance with other school activities. Through an enjoyment of the week-day class the attitude of many children toward religion has completely changed. It comes to be associated in their minds with happy experiences which make life richer and more meaningful.

IV. Sunday School Attendance and Church Membership

The constant pressure on the part of the week-day teacher urging Sunday School attendance has resulted in linking up many children with the Sunday School who otherwise would not have attended. Every week-day teacher could name many children each year who have developed the habit of regular Sunday School attendance.

In the fifth, sixth, and seventh grades special evangelistic

emphasis is given in the curriculum materials just preceeding Easter. Children are helped to understand what being a Christian means; they are led to an acceptance of Christ; and through a study of the church come to understand its value. Many children each year from the week-day classes unite with the church of their choice.

V. Development of Character and Right Conduct

Growth in character and conduct is a most difficult thing to measure. Many public school teachers and parents have testified to the fact that the week-day classes have helped children grow in Christian living. Many times conduct problems in the school have found solution through discussion in the religious education class. Records of juvenile delinquency in the United States make it perfectly evident that training in religion and criminal activities do not go together. Week-day Religious Education is moral education of the highest type. A love for God and an appreciation of others which the Week-day classes teach does develop a higher type of personality in the pupils taught.

VI. Experience in Worship

Many of the Sunday Schools attended by the children of Virginia give almost no experience in worship. Many children do not know what real worship is. The week-day classes not only give opportunity

for worship experience--but they also train in techniques of worship. The pupils learn many fine hymns. They become familiar with great devotional passages of scripture. They learn to pray with meaning and sincerity.

In answer to a request from public school teachers the week-day teachers of Virginia have been preparing suggestions to correlate the public school morning devotions with the lessons of Week-day Religious Education. Suggested outlines for the seventh grade have been prepared already; those for the other grades are in the process of preparation. These suggestions give to those who wish to use them an opportunity to make the "opening exercises" a more meaningful worship experience as the children conduct it.

VII. Interchurch Appreciation and Understanding

Fortunately the days are almost gone when narrow denominationalism dominated the religious thinking of church members. But prejudices and misunderstandings still exist. Week-day work in Virginia has done much to unite Protestantism. As children from many denominations study together they come to realize that in the great essential doctrines of Christianity we are as one and the little things which separate us are not so important after all. In one of the author's classes fourteen different denominations worked harmoniously together. Where there is understanding there is tolerance and cooperation.

Not only has there developed better cooperation between various Protestant denominations but there has been real gain in inter-faith understanding. In Virginia most of the Jewish children of the state have enrolled in the week-day classes. Catholic children are not permitted by their church to participate but through visits made to Jewish synagogues, Catholic churches, and Protestant churches, and through talks and discussions by rabbis, priests, and ministers, the children of the week-day classes have come to respect the faith of their Jewish and Catholic friends. Children no longer ask as they did in my early experience in Virginia such questions as, "Do Jews worship the same God as we do?" or "Catholics worship idols, don't they?"

A public school principal said that change in attitude toward children of other faiths which had developed through visiting various churches and studying the meaning of worship in those churches was to her mind the most significant contribution of the week-day work in her school.

VIII. Influence on the Home

Again and again the remark of parents has been, "Johnny has talked so much about the class at home." Not only has interest been stimulated in the home but there has been some carry-over in home life. Parents have been encouraged to church attendance by

their children. Grace at table or daily Bible reading has been begun through the influence of the week-day class. Often Bible classes have helped to promote more happy home relations through developing more tolerance on the part of the children for their parents and more willingness to assume a responsibility for the happy functioning of family life.

IX. Development of Religious Personalities

In the last analysis all the previous points may be summed up in this: Week-day Religious Education is for the purpose of giving to the child not only a knowledge about God, about Jesus, about the Bible, about the Church, but to develop in that child a religious life. The teacher tries to lead her pupils to a knowledge of God, an experience with Jesus Christ, a love for the Bible, and fellowship in the Church. The child is guided to accept his rightful religious inheritance and to do his part in the promotion of the Kingdom of God on earth.

X. Personal Testimonies

Through the years a great many personal testimonies have been given attesting to the value of Week-day Religious Education in Virginia. These have come from pastors, public school officials, parents, and children, all of whom have been enthusiastic about

the movement and have urged its continuance.

Following are a few of the many testimonials which have been received:

A. Of Educators

Day schools and week-day church schools have many things in common--their clientels, their need for well educated teachers, their common origin in the desires of parents for help in guiding the intellectual, emotional, aesthetic, and physical growth of their children. On some aspects of children's development homes can do most; on some, the schools can help most; and on others, the schools for religious education have a unique contribution to make.

For one thing, the week-day church schools have a body of subject matter not duplicated by other schools, in the story of Christianity. Presumably a basis of knowledge and understanding of religion is as important for living one's religion as a knowledge of hygiene is necessary for living healthfully.

But besides this, week-day church schools provide an opportunity to deal with the problems of everyday, the subjects of common current interest, the affairs of the community, the projects of the group itself in line with religious principles. There is practice in thinking through problems from the standpoint of moral values; there are discussions emphasizing social and ethical points of view. In other words, week-day church schools seek to establish habits of thinking and solving personal problems and public questions, with due consideration to the ethical problems involved. This is a contribution of first importance.

Bess Goodykoontz,
Assistant Commissioner
U. S. Office of Education. ⁴

⁴ "An Educator Speaks," The Old Dominion Beacon, August, 1941, p. 7.

B. Of Superintendents

ARLINGTON

I wish to advise that Week-day Religious Education continues to go on with splendid success and interest on the part of our pupils and parents. . . . We concentrate on the upper elementary grades and the teacher works in the regular classroom. In most of the classes, where the work is offered, approximately one hundred per cent of the pupils take the work. However, this is optional with the pupils and given only upon the written consent of the parent.

The work is being successfully integrated with our schools, our teachers fully appreciate its value, and feel that a definite carry-over can be seen in the lives of the children who are taking the work.

Fletcher Kemp
Division Superintendent

BATH

I wish to take this opportunity to express through you to the Virginia Council of Religious Education the reaction of my Division to the Week-day Religious Education program.

The highest tribute that can be paid to this work in Bath County is the fact that not a dissenting voice has been raised to this work through my office. In addition to the absence of adverse criticism many of our citizens who were "luke warm" to the work last summer are now more enthusiastic in regard to continuing the work. Those citizens who really "sparked" the movement last summer are now more enthusiastic in regard to continuing the work and have not lost any of their enthusiasm.

I believe this type of work has meant a great deal to both the children in the elementary grades and to the families of these children. I sincerely hope that we shall be able to continue this work in my Division.

Floyd S. Kay
Division Superintendent

BLAND

Approximately 80% of the children are voluntarily seeking a better understanding of God's Word through

this opportunity in the schools. I am told that the children look forward with eager enthusiasm to the coming of the Bible Teacher each week. I feel sure that this is bound to have a splendid moral and spiritual influence on the youth of this county, and I am delighted with the interest the children are taking in the Bible Classes, and I hope we can continue to have the Greatest Book of all Books taught in the schools of Bland County, as I believe it is proving a blessing to this county.

J. A. Wagner
Division Superintendent

CHARLOTTE

This work has been well received by the principals, teachers, patrons, and children wherever it has been offered. Our school board is unanimously in favor of the work and the general public appreciates it.

Before we started the work, there was some fear on the part of the ministers of the county and the general public that difficulties would arise along the line of doctrinal and controversial issue being taught in these Bible schools. However, I hasten to say that no complaint has been made to me by anyone about such matters, and I am sure such questions have never come up in connection with the work. I believe school officials and church people as a whole appreciate having this work offered to the children of the county.

R. W. Bobbitt
Division Superintendent

HARRISONBURG CITY

We have had Week-day Religious Education in our schools for a good many years and in every way it has been eminently satisfactory. We have carried it along principally in the grades, from the fourth to the seventh. The teachers have been of a very high Christian type and have done a splendid piece of work all along. The children enjoy the time for this class and are anxious for it to come. So far as I know, we have not had a single complaint.

The principals of the schools all say it is a fine piece of work and they hope it will not be discontinued. The association of our pupils with these fine teachers is very excellent indeed. We would not want to be

without this teaching in our school system and wish it could be extended into the high school.

W. H. Keister
Division Superintendent

MECKLENBURG

In order to determine the value of this instruction in our public schools I have advised with some of my best teachers and they are unanimous in their belief that great good is being accomplished. Such a large percentage of our children do not have religious instruction in their homes, consequently offering this type of instruction in our public schools reaches such children and such homes. Also, a large percentage of our children do not have access to, nor do they attend Sunday School and Church, consequently, this type of educational program, in a limited way, meets their needs.

So far as I know I believe the general public is pleased with this program of Religious instruction and will continue their contributions to the support of same. The teacher's visit to the class room, once each week, does not materially interfere with the regular school work, and I think all of our teachers endorse, approve, and are heartily cooperating in taking on this program.

C. B. Green
Division Superintendent

RADFORD CITY

Religious Education has been a part of the program in the Radford City Schools for several years. During these years its place in the development of educational and spiritual values of children has made it an indispensable part of the school program.

Competent teachers directing the program have been able to fit their program into the work of the classroom in a way most acceptable to the school administration and the classroom teacher. At no time has there been difficulty in the working relationship of the Religious Education teacher and the classroom teacher. This is due, in large measure, to the very high type teachers provided through the Council of Religious Education.

Patrons of the schools and the public in general accept the program with genuine enthusiasm. No child in the schools is permitted to enroll without the consent

of his parents, yet, in all these years not a single parent has refused consent, nor has a single complaint been made against the program by any person.

I commend the program for the actual values it has demonstrated during the years it has been in operation in the Radford City Schools.

F. O. Wygal
Division Superintendent

WAYNESBORO CITY

I feel that the Week-day Religious Education as carried on in the Waynesboro Schools last session was worthwhile. This was our first experience with this program.

We have many children who do not attend Sunday School. Some of these children have become interested in the church. Many children have grown in Biblical knowledge and in a better attitude toward religion.

As an educator I am concerned with the growth of the entire child. I believe the Week-day Religious Education work, if properly related and planned with the rest of the child's experiences, makes for well rounded personalities.

R. C. Jennings
Division Superintendent 5

C. Of Pastors

During my four year residence in Harrisonburg and Rockingham County I have had the opportunity to observe at close range the working of the Virginia Council of Religious Education, and the Week-day School of Religion as carried on under the supervision of the Virginia Council. I am convinced that this work is as vital to our people as that achieved by any organization. . . . The results have been far beyond the expectations of the most ardent supporters.

5 "Inspiring Testimony" - Forty Division Superintendents Give Inspiring Testimony Regarding the Value of Week-day Religious Education, Issued by the Virginia Council of Religious Education, Inc., 1945.

The Virginia Council affords the one avenue of inter-denominational cooperation, and makes possible an achievement that could not otherwise be attained. . . . I most heartily commend the monumental work carried on by this organization.

G. G. Martin, Pastor
Central M. E. Church, Staunton

The six cooperating churches of our town, Baptist, Christian, Episcopal, Lutheran, Methodist and Presbyterian, are more convinced of the need and value of week-day religious education.

Even in so short a time we are able to see the value of this work. The way the parents have responded proves this. The parents are wanting their children to have this training, and are purchasing Bibles for their use in the school. The children are responding nicely to the work. Things learned in this work seem to help in other studies.

The work done by the teacher is of the highest type. The work of this teacher has proven of great help to other teachers.

I sincerely hope that this will be the best year for cooperative week-day religious work among our churches.

Jesse H. Clay, Pastor
Baptist Church, Pulaski

Permit me to express to you my sincere appreciation for the fine work being done in our county by the director of our Week-day Religious Education.

Miss Bennett is teaching weekly about one thousand children in the fifth and sixth grades of our public schools.

My visitation brings frequent evidence of the spiritual value of this type of work. Our church is now back of Week-day Religious Education as we have never been before.

Perry Mitchell, Pastor
First Baptist Church, Arlington

My own church children have been unusually interested in church attendance and Bible study since the beginning of this work and they show added appreciation in religious things. I better understood this when I visited some of

the classrooms in week-day religious instruction and saw what was being done by both pupil and teacher. My church school teachers understand now as never before the necessity for better teaching and equipment facilities. I cannot too highly commend this work.

James W. Wright, Pastor
First United Brethren Church
Harrisonburg

I am glad always to give my heartiest approval to the work of the Week-day Schools. The great psychologist Will Durant is emphasizing strongly that if, in our Educational system, we continue to train the intellectual apart from the development of character, there must come an inevitable collapse because of plain dishonesty. You are doing a work which is scarcely touched by the Sunday Schools and which is often neglected in the homes.

I have heard no criticism of the manner in which this work is carried on by the Virginia Council of Religious Education.

E. B. Jackson, Pastor
Harrisonburg Baptist Church ⁶

D. Of Parents

Twice a year the pupils take home a card entitled "My Record of Progress". This substitutes for a report card. There is included a message to the parents explaining the content of material to be studied that year, a message from the pupil to his parents explaining what he is doing in the class, a message from the Bible teacher noting the progress of the pupil. Space is given to permit the parents to write a message if they so desire.

Among the typical replies from parents have been received the following:

⁶ "Inspiring Testimony - A series of personal letters", Issued by The Virginia Council of Religious Education.

It is a great pleasure to know Dorothy is taking an interest in Bible.

William speaks well of the Bible Class and looks forward to his Thursday class.

I am really pleased to know Robert is getting this important teaching. If there's any way I can help you with him I will be glad to do it.

I think the Bible Class is helping Grace a lot.

So glad the school teaches Bible for I think it is such a help.

I am very glad Roy can attend your Bible class. Since we moved to Arcadia he never gets to church and he loves Bible study.

Vivian takes more interest in the Bible at home since taking the Bible lessons at school.

When we lived in the country, my children could attend Sunday School and church so seldom that I was very grateful to the class in school for giving training I knew they needed and couldn't get any other way.

I am very glad for my boy to be in the Bible class. It has been nine years since we lived where the children could attend Sunday School.

My daughter, Ann, stated when the Bible class started that she certainly had no intention of studying the Bible at school since she had to go to Sunday School every Sunday! But you should see her now--working on two notebooks of religious poems and pictures. She has bought me a notebook cover so that I may keep up with her lessons.

A heated political argument at the table of Mrs. B ended with an outburst on Mrs. C's part expressing hatred of the person under discussion. "No, Mother, you can't say that," interposed the ten year son; "you can hate what he does but you can't hate him. Miss E

the Bible teacher, says so. She told us how Jesus hated the wrong things people did but never hated them. And she says He wants us to act that way." "So," said Mrs. B in reporting the incident, "we have to check on ourselves constantly. Our son checks every-day affairs by what he learns in Bible class in school."⁷

E. Of Children

The response of the children has been most enthusiastic.

Every week-day teacher hears such remarks as these from her pupils:

"Oh Goody! Bible today!"

"I just love Bible!"

"Bible class is my favorite subject!"

"As I have studied about these people who know God I have come to know Him, too."

"My father says I'm a much better girl than I used to be since I've taken Bible."

"I used to be afraid when I was out alone at night. But now I know that God is there and I'm not afraid any more."

"Now mother reads to us from the Bible about God--and He seems right there."

"I did what you said--after I said my prayers I listened to see if God would speak to me, and I felt Him very close--in my heart."

"Sometimes when I am cross and want to get mad I feel God with me helping me not to be mad at all but to go on playing like good friends."

⁷ Quoted in The Old Dominion Beacon, August 1939, p. 14.

The following letter received by one of the teachers is evidence that the week-day teaching does make a real contribution to many of those enrolled:

This may be one of the strangest letters you have ever received, but it seems like I just have to write it. I am sorry that I cannot have you for a Bible teacher another year but I am entering High School so I suppose there isn't any chance. . . . I have been trying with all my body and mind to put Christ first and I think I am succeeding. . . . The other day I had a great temptation to do something wrong, but I overcame it surprisingly better than ever before. I don't think you will ever know how much I have appreciated your teaching me about Christ, nor ever know what influence it has had over me." ⁸

⁸ Ibid., p. 13.

CHAPTER VII

PRESENT TRENDS

I. New Openings

Year by year the work of Week-day Religious Education in Virginia is expanding. New counties are showing interest in starting the work. In the fall of 1946 four new places started the work for the first time. More interest is being shown by some of the larger cities. Roanoke began week-day work with a force of three white teachers and one colored teacher. Clifton Forge and Danville--two other cities started work this year. Two cities added extra teachers to their staff. Two additional counties began week-day work in the fall of 1946. The Virginia Council placed twenty-seven new teachers in September, 1946.

II. Teacher Shortage

The greatest problem facing the Department of Christian Education of the Virginia Council of Churches is the availability of well qualified teachers. In some cases local women have been temporarily employed until permanent teachers can be found. Some counties have been unable to expand the work because of the limited teacher supply. The state director and supervisor have visited

several of the colleges and seminaries of the south and interviewed many interested in this field. Correspondence has been carried on with many more colleges all over the country. The Week-day Religious Education teachers in their local communities are trying to urge qualified high school students to prepare themselves for this field. A leaflet presenting the opportunities and qualifications for this work has been prepared and is being distributed among students.

The church leaders of the cooperating denominations are being urged to get behind the Week-day movement and help in recruiting teachers. Many young people preparing themselves for Christian service do not even know of the opportunities for service presented by the Week-day movement. Teaching Week-day Religious Education is an honorable profession and needs to be presented as such if the work is to continue to grow in the future. Church leaders are urged to inform their young people of this work through the pulpit, through church literature, through young people's conferences, etc. We believe that the teacher shortage would be less acute if more young people were to be informed of the movement, and its educational requirements and the means of preparation for meeting them.

III. Certification of Teachers

During the past year (1945-1946) in an effort to maintain the high quality of teaching set up in the teaching standards, a plan for the certification of the week-day teachers has been developed. This plan is similiar to the plan now used by the Virginia Board of Education. It provides three grades of certificates: the college certificate, the college professional certificate, and the graduate professional certificate.

The College Certificate is issued to the holder of a baccalaureate degree conferred by a standard college who has had at least six session hours credit in Bible. This is issued as a four year non-renewable license but may be changed to a collegiate professional certificate in that time upon the completion of additional study, (nine session hours), in Religion and Religious Education.

The Collegiate Professional Certificate is issued for the completion of nine session hours work in Religion along with the baccalaureate degree. This is issued for ten years and may be renewed by completion of certain requirements before the end of that time.

To hold a Graduate Professional Certificate the teacher must meet all requirements for the Collegiate Professional Certificate, hold a degree of Master of Arts or Master of Religious Education

or an equivalent degree in the field of Religion, Bible, or Religious Education from a standard graduate school, and have completed at least two years successful teaching in the field of Religious Education. This certificate also is issued for ten years, renewable at the end of that time.

The teacher may renew the college professional or graduate professional certificates by completion of the following requirements:

1. Present evidence that he has been a successful teacher.
2. Read at least five books on the Teacher's Reading List.
3. Pass examination on the five books.

or:

Present three college session hours credit in professional academic subjects earned during the life of the certificate.¹

IV. Pension Plan

For some years there has been an effort made to establish a pension plan for the Week-day Religious Education Teachers because it was felt that such a plan would contribute much toward advancing the professional status of the Week-day Religious Education Teachers. Such a plan has now been worked out with the Presbyterian

¹ Requirements for Certification of Teachers of Week-day Religious Education, Department of Christian Education, Virginia Council of Churches, Inc.

Minister's Fund. It was approved by the executive committee of the Virginia Council of Churches in December 1945. The plan provides that 7 1/2% of the teacher's salary goes into the fund and a similar 7 1/2% is paid in by the local council. Several counties adopted the plan for the 1946-1947 school term and many teachers are now participating in the pension plan.

V. Spread of Curriculum

The curriculum guides "Adventures in Christian Living" were prepared for use by the teachers of Virginia but the demand for them from all over the country has showed that they met a long felt need. For a number of years Dr. Miller, state director of Week-day Religious Education has made visits to other states in the interest of the week-day movement and through his contacts various promotional leaflets have been distributed widely over the country.

In 1944, the year in which the second edition of the new curriculum guide was made, copies were sent to thirty-three states and the District of Columbia, Hawaii, and Canada.

New York State leads in the sale with 262 volumes. The states of Pennsylvania, West Virginia, Kansas, Indiana, Illinois, and Hawaii each received more than 100 volumes. Alabama, California, Kentucky, Ohio, Washington, each received more than fifty volumes. The states of Connecticut, Maine, Iowa, Missouri, Nebraska, New Jersey, North Carolina, Oklahoma, South Dakota, Tennessee,

Texas, and Wisconsin each received from 10 to 30 copies.²

Distribution of Virginia Curriculum in other states continues and many letters have been received telling of its successful use by other week-day teachers.

VI. Work in Negro Schools

In 1939 the work was extended to certain negro schools with the following objectives:

1. To develop on the part of the pupils a knowledge of the Bible as a basis for character development.
2. To develop a sound basis for citizenship by motivating religious attitudes.
3. To develop appreciation of the beautiful in life through a recognition of the unity of the universe.
4. To develop personality through an appreciation of the negro contribution to the religious life of the nation.³

Since that time work among negro children has grown continually. In 1944 for the first time a full-time negro teacher was employed to teach in all of the negro schools of Fairfax County. Seventeen other teachers that year had some work in negro schools, teaching 51 negro classes and 1,571 pupils.⁴

² Report of the General Secretary of The Virginia Council, 1945.

³ "Extended to Colored Schools", The Old Dominion Beacon, August 1939, p. 9.

⁴ Report of the Supervisor of Week-day Religious Education, 1945.

In 1945 a part-time negro teacher was added and twenty-one other teachers taught 1,585 negro pupils. ⁵

In 1946 a full-time negro teacher began work in the negro schools of Roanoke. Negro work continues to open up. Several counties are hoping to employ full-time negro teachers in the near future.

VII. State Teachers Organization

Because of the ever-increasing number of teachers employed to teach Week-day Religious Education in Virginia the teachers felt it was time for a more formal teachers' organization. Therefore, a plan of organization was developed and a constitution prepared which was adopted at the fall teachers' meeting in 1945. The Virginia Week-day Religious Education Teachers Association was formed and the first officers elected. These officers assist the supervisor in guiding the activities of the group.

During the year the first copies of the "Newsletter", giving items of interest to all Virginia week-day teachers was published and distributed. Through the medium of its pages teachers are able to share more intimately in the experiences of the other teachers.

⁵ Report of the Supervisor of Week-day Religious Education, 1946.

VIII. Tests and Measurements

During the year 1945-1946 one district group of teachers began the preparation of objective tests which might be used in measuring growth in Biblical knowledge. A true-false test on the life of Christ was prepared by each county group. The test was given before the unit on the life of Christ was taught in the fifth grade and again at the close of the unit. From the various tests another test was prepared for use by all teachers of the fifth grade during 1946-1947. Results of this test are not yet available.

This is the first attempt at a state-wide system of measurement. Need for the same is felt and various districts are at work on preparation of some type of test to be used as a standard of measurement in various units of study.

IX. Summary of Achievements

For eighteen years the work of Week-day Religious Education in Virginia has been carried on. Looking back over the growth and achievement of these years there is evidence they have been good years. Much progress has been made. The movement has grown beyond the fondest expectations of its first supporters.

As a state system Week-day Religious Education in Virginia is without a doubt the best organized in the country. Its standards continue to be the very highest. It has never lost its purpose to

provide for the children of the state a system of religious education equal or superior to that of the public school. It has given hundreds of children a better knowledge of God and His way of life. It has given to many children their only contact with the vitally important spiritual side of life.

X. Looking to the Future

But the program still looks to the future. Too many of the children of Virginia still are receiving no training in religion. Too many of the counties in Virginia have no week-day work. Too many small rural schools in the counties where work is carried on are not touched by the week-day teachers. There are ninety teachers; hundreds are needed. In 1945-1946 the cost of the work for the state was well over \$160,000. but it must be many times that much if the job is to be done adequately throughout the state.

For the most part because of an insufficient number of teachers the first two grades in school have not been given this instruction. These small children need teachers too. They are at the most adaptable age. They need to have their young minds challenged to the things of God. They need to know the love of a Heavenly Father.

Each year more and more work is being done in high schools. High school work presents many problems, especially at the present

time with overcrowded curriculum and an increasing number of demands of the pupils. But there is a field for growth in the work of Religious Education in the high schools. Some work is being done in high schools and a new curriculum for these grades, written by Miss Longwell was published in 1946 under the title, "A Nation Under God."

More schools are seeing the importance of eight grades of elementary school rather than the seven grades which most Virginia schools have had in the past. These eighth graders need to continue their study of Religious Education. Curriculum materials for grade eight are now in the process of preparation.

There is pride in the past--but there must be no sense of full achievement until every child in Virginia shall have the opportunity which is rightfully his for religious education which will help him to develop a religious nature and grow in the knowledge and love of God.

Therefore, "Forgetting the things which are behind, and stretching forward to the things which are before, (we) press on toward the goal unto the prize of the high calling of God, in Christ Jesus." ⁶

⁶ Philippians 3:13-14.

BOSTON UNIVERSITY

GRADUATE SCHOOL

An Abstract of a Thesis

THE HISTORY AND CONTRIBUTION

OF THE

"VIRGINIA WEEK-DAY RELIGIOUS EDUCATION MOVEMENT"

by

Lillian Elaine Comey

(Th.B., Gordon College, 1936)

submitted in partial fulfilment of the

requirements for the degree of

Master of Arts

1947

This thesis is a study of the movement in Virginia known as the "Virginia Week-day Religious Education Movement." Its purpose is to trace that movement from its beginning through the eighteen years of its development to its present position and to demonstrate the contribution it has made to the religious life of the children of Virginia.

The historical information included in the thesis was obtained from the publications of the Department of Christian Education of the Virginia Council of Churches. Promotional literature, bulletins, annual reports and issues of the Council's periodicals were used as source materials. Personal conferences with Dr. Minor C. Miller, director of the Department of Christian Education, and with Miss Elizabeth Longwell, supervisor of the Virginia week-day religious education teachers brought additional information.

America has come a long way from colonial days when religion was the foundation of all education. Today public education has become completely secularized. Many Protestants have noted with growing alarm the feeble attempt of the Sunday Schools to combat the irreligion of the public schools.

The Week-day Religious Education Movement in America was begun in 1914 in an attempt to give to Protestant children a religious education comparable in quality to secular education.

At a meeting of the International Sunday School Convention at Buffalo in 1918, Minor C. Miller, who was then district Sunday School Secretary for the Church of the Brethren of northwest Virginia became interested in the Week-day Religious Education Movement. He had long desired a more adequate program of religious education for the children of Virginia. He determined to promote a Week-day Religious Education Movement in Virginia.

His opportunity came when he accepted the position of general secretary of the Virginia Sunday School Association, the official voice of cooperative Protestantism. Through the pages of the Old Dominion Beacon, publication of the Association, he began to campaign for a more adequate system of religious education to be sponsored by the cooperating Protestant churches of Virginia. He asked that a religious educational system equal to the public schools in quality of curriculum, training of teachers, equipment and careful supervision be developed.

State educators were favorable to the plan. In 1925 the State Superintendent of Public Instruction expressed his opinion that the way was open for beginning week-day religious education on the basis of released time.

From 1925-1929 many meetings and conferences were held with religious and educational leaders. In 1929 work was begun in two centers, Arlington and Fairfax Counties, and Rockingham County and the City of Harrisonburg. Each center offered religious education to pupils of grades five and six. The teachers employed held degrees in religious education and had experience in other week-day systems prior to coming to Virginia.

The first experiments were significant because they were indicative of the high level on which religious educational work in Virginia was begun and at which it has been maintained. Characteristics of this high level are:

1. Released time

The public schools released children from school work for religious instruction at the written request of the parent. No child is enrolled in the week-day classes without his parents permission.

2. A cooperative movement

This is the task of the cooperating forces of Protestantism. It is a church movement, interdenominational in its scope.

3. Professional leadership

Educators and parents were promised that the teachers of religion should be as well qualified for their work as public school teachers.

4. A county-wide movement

The Virginia Week-day Religious Education Movement has been primarily a rural work--in the smaller cities, towns, villages, and rural schools.

5. Privately supported

In no instance have public funds been used. The necessary finances have come from contributions made by interested individuals and organizations.

Interdenominational work in Virginia has grown and developed as the week-day movement has grown. In 1928 the Virginia Sunday School Association became the Virginia Council of Religious Education. In 1944 it became the Virginia Council of Churches. Denominational and cooperative church leaders agree that the outstanding achievement of Virginia cooperative church activity has been in the area of week-day religious education.

Each Virginia week-day teacher is employed by her local council of Religious Education and has no organic relationship with the State Council of Churches. However, there is a remarkable unity and loyalty to the State Council among the teachers. This has been fostered by the supervision provided by the Virginia Council.

The first area supervisor was appointed by the state council in 1931. A part-time state supervisor was appointed in 1937 who

became full-time supervisor in 1944. The supervisor has given immeasurable help to the teachers through personal counselling, district and state teachers meetings and sending out suggestions and materials for teaching.

For several days before each school session a state teachers meeting is held. New teachers meet with advisors to become familiar with curriculum, procedures and other phases of Virginia Week-day Work. Outstanding leaders in the religious educational field bring stimulation, information, and inspiration. Twice or more a year the teachers meet in district groups for the solving of mutual problems, intellectual and spiritual stimulation and fellowship.

By 1935 the need of a state-wide curriculum was felt. Such a curriculum was prepared by experienced week-day teachers under the supervision of the Director of Week-day Religious Education for the International Council of Religious Education, the Professor of Religious Education at Crozier Theological Seminary and with the helpful assistance of an educational consultant appointed by the State Superintendent of Instruction. The religious education curriculum was integrated with the Virginia State Course of Study in its centers of interest for each grade group. Outlines for grades four to seven were prepared.

After two years of revision and suggestion by the teachers a new curriculum guide appeared, one volume containing outlines of study for grades four through seven.

In 1939 the district teachers groups undertook the task of curriculum revision. The work of each district group was edited by a special committee of teachers and the supervisor after which it was presented for approval to the Week-day Commission of the Virginia Council of Religious Education made up of denominational and public school leaders.

In 1941 and 1942 the "Revised Curriculum Guide" with a separate book for each grade one through seven made its appearance. These guides gave complete suggestions for class procedure. They were enthusiastically received and endorsed by outstanding educational and religious leaders.

The success of the Virginia Week-day Movement has been due in part to the high quality of its teachers. Every effort has been made to secure teachers qualified spiritually and educationally for their work. Approximately half of the teachers have held graduate degrees. The great majority have been professionally trained.

To help keep the teaching on a high professional level the teachers prepared in 1943 a set of standards for week-day work in Virginia covering areas of teacher qualifications, curriculum,

teaching conditions, relation to local council of religious education, teacher - school relations, church and community relations, and relations with the state council.

Financial appropriations have increased through the years. In 1930 two teachers were employed at a cost of \$3,600.00. In 1945 eighty teachers were employed at a total cost of over \$160,000.00.

Salaries have increased from an average of \$60.00 to \$100.00 a month for nine months in 1935 to \$1,000.00 to \$1,650.00 a year in 1945 and from \$1,200.00 to \$2,000.00 a year in 1946.

More effective teaching has resulted from better teaching schedules. In 1945 the average number of classes taught each week by each full-time teacher was twenty-three and the average number of pupils six hundred and forty as compared with twenty-seven classes and eight hundred and forty pupils per teacher in 1938. Class periods of forty-five to sixty minutes are now the standard. In early years many classes were only thirty minutes long.

There has been considerable growth in public understanding and approval. Public school authorities have afforded growing recognition to the week-day movement.

There has been growth in the teaching content. It has been

felt that only the best educational methods should be used, that the pupil should be introduced only to the finest in church music and religious art, that his study of the Bible should be in accord with his understanding, that there should be no indoctrination but growth in understanding of God and acceptance of Christ's way of life. The curriculum is a child-centered one directed primarily not toward the gaining of information but toward practical Christian faith and practice. Many incidents reveal that the instruction has resulted in practical Christian living.

Here are some of the most significant results of the Virginia Week-day Movement:

1. Reaching the children

In 1930, 1,411 children were enrolled in Virginia week-day classes of religion. In 1945, 53,091 were enrolled. This number represents over 95% of all the children in the public school classes where religious education is offered. For the past six years 97% of all children who have opportunity to take the work have been enrolled in the week-day classes. Of this number not more than 56% in any year have attended Sunday School regularly. For over 40% of the children the week-day classes provide the only instruction in religion.

2. Growth in Biblical knowledge

Sunday School teachers and pastors testify to the fact

that children in the week-day classes do have a much more adequate knowledge of the Bible.

3. A new attitude toward religion

Religion becomes a part of every day life, sharing importance with school activities, something enjoyable, making life richer and more meaningful.

4. Sunday School attendance and church membership

Many children have been stimulated to attend Sunday School and to join the church through the efforts of the week-day teachers.

5. Development of character and right conduct

Public school teachers and parents testify that the week-day classes have helped children improve in conduct and grow in character.

6. Experience in worship

Week-day classes of religion give to many their only experience in worship and give training in the techniques of worship.

7. Interchurch appreciation and understanding

As children from many denominations study together they grow in understanding and tolerance. Interfaith understanding and appreciation has resulted through a study of other faiths and visits to churches of other faiths.

8. Influence on the home

Children have carried the teaching into their homes resulting in greater interest in religion and happier home relationships.

Many testimonies have been received attesting to the value of the Virginia Week-day Religious Education Movement from educators, superintendents, pastors, parents, and children.

In 1945-1946 a plan for the certification of teachers was developed similar to the plan used by the Virginia Board of Education. In the same year a pension plan for the teachers was adopted. The teachers organized themselves into the "Virginia Week-day Religious Education Teachers Association" and the first issues of a "Newsletter" published by the teachers appeared.

Virginia curriculum material is being used in many places outside the state. In 1944 copies of the curriculum guide were sent to thirty-three states, the District of Columbia, Hawaii, and Canada.

Work among negro children is increasing. In 1946-1947 two full-time negro teachers and one part-time negro teacher were employed. More than twenty other teachers taught in negro schools.

As a state system the Virginia Week-day Religious Education Movement is the best organized in the country. Its standards are

the very highest. Its achievements have been noteworthy. But it looks to the future. There is need for many more teachers than the ninety now employed. Work is opening in high schools and eighth grades which have previously received only a small per cent of the teaching. Three cities began work in the fall of 1946 but opportunities are opening for beginning the work in many more cities and counties.

Thousands of children have been given a better knowledge of God and His way of life. The Virginia Week-day Religious Education Movement will not be completely successful until every child in Virginia has opportunity for the development of a religious personality through a knowledge of God and a love for Jesus Christ.

APPENDIX

APPENDIX A

STANDARDS FOR WEEK-DAY RELIGIOUS EDUCATION IN VIRGINIA

I. QUALIFICATIONS FOR TEACHERS.

- A. Academic Qualifications. Minimum requirement: a degree from an accredited college, with specialization in Religious Education and Bible.
- B. Experience. At least two years experience in child guidance in Sunday Church School, Vacation Church School, camps, clubs, etc.
- C. Spiritual Qualifications.
 - 1. Rich and growing Christian experience.
 - 2. Practice for a personal devotional life.
 - 3. Zeal for leading children into deeper religious experience through Week-day Religious Education.
 - 4. Affiliation with and support of the Church.
- D. Skill in Child Guidance.
 - 1. Understanding of and ability to work with children.
 - 2. Skill in helping the child develop his latent abilities.
 - 3. Ability to hold attention and respect.
- E. Social Qualifications.
 - 1. Attractive and well-integrated personality.
 - 2. Leadership ability.
 - 3. Socially adaptable.
 - 4. Tactful and with sense of humor.
 - 5. Neat and attractive in appearance.
 - 6. Normal social life in harmony with the highest Christian ideals of the community.
- F. Physical Qualifications.
 - 1. General good health.
 - 2. Physical examination by competent physician.

II. TEACHER GROWTH.

- A. General Reading. Be well informed on current, educational, and religious thought.

- B. Teacher's Conferences. Attendance at Annual and Regional Week-day Religious Education Meetings.
- C. Supplementary Professional Training.
 - 1. Laboratory School of Week-day Religious Education.
 - 2. Classes in teaching methods.
 - 3. Bible courses.
 - 4. Inspirational conferences.
 - 5. Intensive individual study, correspondence or extension courses.
 - 6. Observation of other Week-day Religious Education teachers and of public school teachers.
 - 7. Attendance at college summer school at least every five years.
- D. Spiritual Growth. Constant attention to personal spiritual growth to result in a dynamic spiritual life.

III. CURRICULUM

- A. Use the Curriculum Guide of the Virginia Council of Religious Education.
- B. Study the needs of the children and adapt the Curriculum Guide to local situations.
- C. Seek opportunities to give Christian interpretation to public school teaching.
- D. Class program should provide varied experience in Christian living through Bible study, worship, discussion, hymn study, sacred art, service projects, social relations and expressional activities.
- E. Teaching should be on the basic principles of the Christian religion and should avoid anything that might be called sectarianism or denominationalism.
- F. Use of pupil evaluation leaflets, hymn sheets, maps, notebook covers, and other materials prepared by the State Council.

IV. TEACHING CONDITIONS.

- A. Teacher will meet with each class once or twice a week.
- B. Length of Periods.
 - 1. First through third grades: thirty-five to fifty minutes.
 - 2. Fourth through high school: fifty to sixty minutes.
- C. Teacher have five to ten minutes between classes.
- D. Number of classes per week: twenty to twenty-four, determined by travel, number of schools, and size of classes.
- E. Adhere to class groupings already in existence in the school.
- F. Membership in class dependent upon signing of enrollment cards by parent or guardian.
- G. Maximum enrollment for each teacher seven hundred and fifty children.
- H. Adequate amount paid for Week-day Religious Education notebooks by pupils or community if pupils are unable to pay.

V. LOCAL COUNCIL OF RELIGIOUS EDUCATION OR COUNCIL OF CHURCHES

- A. Organization.
 - 1. Membership should include ministers and elected lay representatives from the cooperating churches with additional representatives from civic organizations in the community. Membership should be distributed over the area to be served by the organization.
 - 2. Members should be of respected Christian character and leadership.
 - 3. Members appointed annually.
 - 4. Council meetings at least quarterly.
 - 5. Members accept appointment with understanding that attendance at meetings is necessary.
 - 6. Council well informed regarding Week-day work.

7. Auxiliary committee of well-informed church women to correlate Week-day program with the Sunday Church School and the home.

B. Council-Teacher Relationships.

1. Appointment of teacher.
 - a. Appointed by local Council upon recommendation of the State Council.
 - b. Appointed for one year and decision for reappointment made at the end of each school year.
2. Contract.
 - a. Written contract to be supplied by Local Council, binding upon both teacher and council.
 - b. Renewal of written contract to be made not later than May 15th.
 - c. Notification of desire to dissolve contract during school year to be given three months in advance.
3. Advisable for teacher to remain at least two years in same schools; preferably for a longer period of time.
4. Council members show an interest in and responsibility for the teacher and her program.
5. Teacher report regularly on the progress of the work to the Council.
6. Finances.
 - a. Local Council responsible for raising total budget necessary for continuance of work by community canvass, personal subscriptions, church appropriations, Community Chest, P.T.A., and other civic organizations.
 - b. Salary.
 - (1) Minimum standard for teacher's salary: not to begin lower than that of public school teacher of that community with equal academic qualifications and teaching experience.
 - (2) Recognition of advanced degrees by advance in salary.
 - c. Financial obligations be met in business-like manner.
 - d. Adequate transportation facilities and travel expenses provided.

- e. Council provide an annual appropriation for reference material.
- f. Council assume responsibility for the provision of Bibles for use in the classroom.

VI. TEACHER - SCHOOL RELATIONSHIP.

- A. Cooperation and friendly relationships with public school but no organic relationship.
- B. Frequent consultations with teachers.
- C. Occasional Council-Teachers meetings.
- D. Attend faculty meetings when possible.
- E. Present the Week-day Religious Education Work at P.T.A. meetings occasionally.
- F. Public school teacher provide work for the pupils not taking Religious Education
- G. Become acquainted with school aims and acquaint public school teachers with aims of Week-day Religious Education.
- H. Presence of public school teacher in the classroom is highly recommended.
- I. Solicit public school teachers cooperation with pupil management.

VII. RELATIONSHIPS WITH CHURCH AND WITH COMMUNITY

- A. Each church recognize Week-day Religious Education as an integral part of its teaching program.
- B. Week-day Religious Education teachers should stimulate attendance and loyalty to churches of community.
- C. Teacher should be of service to all churches in the community and therefore cannot be a regular worker in any one church.
- D. Knowledge of the Week-day program and active interest in it should be shown by Ministerial Association, and Church

School officers and teachers.

- E. Council and teacher cooperate to inform community regarding Week-day Religious Education.
- F. Teacher should serve the community whenever possible.

VIII. RELATIONSHIP WITH STATE COUNCIL OF RELIGIOUS EDUCATION

- A. Teacher and Local Council should support and cooperate with the State Council of Religious Education.
- B. At least ten per cent of the total budget should be paid to the State Council for assistance, supervision and curriculum materials.
- C. Local Council should be represented at the State Council meetings.
- D. Teacher and Local Council should be well-informed about the program and activities of the State Council.

APPENDIX B

EXAMPLES OF APPLICATION OF WEEK-DAY TEACHING

MARION, SMYTH COUNTY

The seventh grades sent four "Church Christmas Packages" to Europe. This project grew out of a discussion of Jesus' purpose for His work (Luke 4:18-19) and how churches today are still carrying on the work He began.

(Emma Perkins)

WAYNESBORO, AUGUSTA COUNTY

A very heartening experience of cooperation between a public school teacher and the Bible teacher came through the sixth grade at Waynesboro. After a class discussion of the power of prayer to change our lives, the regular teacher followed it up in her own time by reading two articles to her children from the Reader's Digest (Oct. 1943 and Oct. 1945). The articles were discussed and the children talked freely of the things about which they should be praying. I knew nothing of this until after it was done.

(Elsie Stryker)

MARTINSVILLE, HENRY COUNTY

Four simple principles for peaceful living had been set down on the blackboard from the stories of Abraham and Isaac. We discussed them objectively. Then a boy with keen insight suggested that an obnoxious problem in the school should be cleaned up immediately. It was a misunderstanding of this whole sixth grade with another teacher. "What would you like to do to restore her as a friend?" "I think we ought to talk with her and apologize," he said. The feeling had been so bitter, the teacher of Bible discovered, that it took the rest of the morning for the teacher in question and the sixth grade to hear each other's point of view. It was a thrill to

hear that the whole matter had been settled by the following week.

(Jane Thompson)

HARRISONBURG, ROCKINGHAM COUNTY

An experiment in human relations was tried when the Religious Education Teachers of Harrisonburg sponsored a World Day of Prayer Service for all the children enrolled in the Week-day Religious Education classes of the city including the negro classes. It was the first time colored and white children had met together and many said it couldn't be done.

It was, however, most successful. Groups from each school sang songs of many countries, hymns relating to the theme: "God's Children Round the World Sing His Praise". Many of the white children praised the group of negro spirituals as being the best of all. There was no friction between race groups but as they sang and worshiped together they knew that they were children of the same Heavenly Father.

(Lillian Comey)

APPENDIX C

CREATIVE WRITINGS OF PUPILS AND CLASSES

POEMS

Our God

King of all this world is He;
King of sky, and land, and sea;
King of people of all creeds,
Poor man, rich man, all He leads;
As King He's mighty, pure and bold;
He has goodness that's untold.
Who is this King of might
Who stands for those who do the right?

Our God!

Eugene Berger
Princess Ann School
Helen Van Fleet, Teacher.

A Song to Mother

Thank you, Mother, for the clothes we wear,
For putting a patch on them when they tear.
Thank you for fixing the food we eat,
For carrots and onions and tender meat.
Thank you for our clothes so clean,
So we look nice when we are seen.
Thank you for making us comb our hair,
Thank you for keeping us in the fresh air,
For reminding us to brush our teeth at night
So they will always look clean and white.
For the things you do to keep us strong
We sing to you our thankful song.

Third Grade Class
Princess Ann County
Violet Baird, Teacher.

PRAYERS

My Prayer

Father, hear me as I pray.
I thank Thee for the lovely day;
I thank Thee for the velvet night,
And stars above that twinkle bright.
Father, watch me through the night,
And daily help me do what's right.

Anna Mae Baker, Fifth Grade
Christiansburg, Virginia
Anna Koch, Teacher.

The Happy Day

Thank you, God, for the flowers,
And for the world so sweet,
For the day so pleasant,
And for the food we eat.

Thank you for the birds that sing,
For our school and for our play,
Thank you, God, for everything,
And for this happy day.

Third Grade Class
Pleasant Hill, Virginia
Lillian Comey, Teacher.

Prayer on Entering the Church

Our Father in Heaven, we thank Thee
For a church of worship free.

Help us as we meet today,
As we sing and as we pray.

May the people all be blest,
Help us, Lord, to do our best.

Fourth Grade Class
Broadway, Virginia
Lillian Comey, Teacher.

Paraphrase of the Lord's Prayer

Our Father in Heaven, may we keep your name holy,
and work together to bring your kingdom on earth. .
Give us the things we need.
Help us to forgive others who have done us a wrong,
just as you forgive us when we have done a wrong.
Help us to do right and we will praise you forever.
So-be-it.

Fourth Grade Class .
Mecklenberg County
Mary Blackwell, Teacher.

HYMN STANZAS

To "God is Near"

Sometimes when little snowflakes fall,
And winter days are here,
I feel like telling things to God,
He seems so very near.

The snowflakes make a blanket white,
Where boys and girls may play.
We take our sleds and coast down hill
On such a pretty day.

Third Grade Class
Harrisonburg, Virginia
Lillian Comey, Teacher

To "For the Beauty of the Earth"

For the beauty of the snow
Covering trees and land with white,
Drifting over fields and dale,
Makes a blanket soft and light,
Lord of all, we thank Thee so,
For the beauty of the snow.

Fourth Grade Class
Port Republic, Va.
Lillian Comey, Teacher

LITANIES

Our Litany

We thank Thee, Father, for Abraham and Isaac,
Who learned with Thy help to keep peace.

May this world so filled with war
Find us peace-makers ever more.

We thank Thee, Father, for Jacob,
Who learned with Thy help to be trustworthy.

When we are tempted to cheat and such,
God, help us to be worthy of people's trust.

We thank Thee, Father, for Joseph,
Who learned with Thy help to forgive and have family happiness.

May we be kind to sisters and brothers,
May we obey our fathers and mothers.

We thank Thee, Father, for Moses,
Who with Thy help learned to make wrong things right.

O keep us, God, with all Thy might
When we want to do wrong instead of right.

Sixth Grade Class
Princess Ann County
Helen Van Fleet, Teacher.

PSALMS

Thanksgiving Psalm

All people give thanks unto the Lord,
Because He has helped us in our work.
To helpful deeds for needy people
For God has done much for us.
Give thanks for food and helter,
Health and happiness, parents and friends.

Jesus gives us courage to teach,
Keeping us strong in His work.
Let us learn to help others
Making them to be followers of Jesus,
Never forget the teaching of Jesus,
Preaching everywhere His holy word.
Remember Him at all times,
Sing hymns of praise unto His name.
Tell the world of His wonderful works,
Visit His people and guide them.
Your thanks are heard by the Lord,
Zealously shall He be praised forever.

Kuhn Barnett School
Radford, Virginia
Elizabeth Longwell, Teacher.

Thanksgiving Psalm

Thank you, O Lord, our God,
Harvest time has come again;
And for all the things it brings
Now we will give thanks.
Kind Thou hast been,
Sunshine and rain Thou hast given.
Good Thou hast been
In all ways.
Very joyously we thank Thee.
In many ways Thou hast been good.
Now we will give thanks.
Good Thou hast been.

Fifth Grade Class
Broadway, Virginia
Catherine Fultz, Teacher.

One Day from the Diary of the Boy Jesus

This morning I was working alone in my father's carpenter shop. He had left me to finish a new oxen yoke. I was planing it very carefully so that there would be no rough places to hurt the necks of the oxen. The door opened and my friend Michael came with

tears streaming down his cheeks and he told me that while he was ploughing a rough piece of ground for his father who was sick the oxen had broken the yoke. He was afraid to tell his father and he had no money with which to buy another one. I told Michael that he might have the yoke that I was finishing but that he must go and tell his father just what had happened. I know that my father will not care if I make another yoke. So instead of going fishing with the other boys I stayed in the shop all afternoon and made another yoke but I did not mind as I had made Michael happy.

Kitty Karnes
McHarg School
Radford, Virginia
Elizabeth Longwell, Teacher.

Syrian Broadcasting Company

Radio Report on Daniel in the Court of King Belshazzer

This is the S. B. C. with studios in the Belshazzer Hotel. We now bring you five minutes of the latest news brought to you by Mark Moab, reporter for Saul Judah.

We just received a flash from the royal headquarters stating that King Belshazzer was killed this morning about two o'clock in the Royal City by the Medes and Persians who very unexpectedly took over the kingdom. Earlier this afternoon it was reported that the king, while at a great banquet, saw a hand on the wall which wrote, "Mene, mene, tekel, upharsin". The instrument which caused the writing is as yet unidentified. After the wise men of the king's court failed to interpret it, Daniel, a captive captured in a siege of Nebuchadnezzar, the father of Belshazzer; Daniel, whose wisdom was unknown before, was given the third rulership of the land last night for doing, the interpreting for the king. This happened just before the king, Belshazzer, was slain.

Daniel interpreted the writing as:

Mene - God has put an end to your kingdom.

Tekel - Your character has been found poor.

Upharsin - Your kingdom will be given to the Medes and Persians.

This writing has been thought to be connected in some way with the slaying of Belshazzer. As yet we have no direct theory as to the nature of this writing.

Stay tuned in to S. B. C. for later developments.

Have you ever tried Saul-Judah's Palm Oil? If you have not, be sure to get some today. Good for minor burns and scalds, also sunburn.

George Bell
Sophomore, Christianburg
High School.
Anna Koch, Teacher.

WHAT DOES EASTER REALLY MEAN?

Characters: Marie and Peter, poor children; Ben, Tom, Ann, Eunice, Donald, Harry, and Jane, wealthy children; Helen, hostess at Easter party.

SCENE ONE

MARIE: Peter, don't you just love Easter?

PETER: No, I don't. Some of the boys and girls in our class are invited to an Easter egg hunt this afternoon, but we aren't invited just because we are new here, and poor.

MARIE: Oh, Peter, that doesn't matter because that doesn't change Easter.

PETER: Well, what is it that you like about Easter then? I know it isn't the pretty dresses, because you don't have any to wear yourself.

MARIE: That isn't Easter, either. Not really Easter, I mean.

PETER: Then, what is it?

MARIE: Wait a minute, here come Tom and Ben.

(Ben and Tom come in talking excitedly)

TOM: You know, Ben, this ought to be fun. I like Easter holidays. We get out of school and have Easter egg hunts. I'm going fishing tomorrow.

BEN: Look, Tom, there are the new kids. They look like poor people. I don't guess they are invited. Let's pretend we don't see them.

(Tom and Ben hurry off the stage)

PETER: Well! How do you like that? I suppose that's what you like about Easter.

MARIE: No, of course not. That's not really Easter.

PETER: What in the world is it, then?

(Enter Ann and Eunice)

ANN: And I have the prettiest new hat, and just wait until you see my red coat!

EUNICE: I don't know whether I'm going to church or not. My mother says that I can't use my No. 17 shoe coupon yet, and I've worn my best shoes already and I'm just not going to wear them to an Easter service where everybody will be so dressed up. Not me!

ANN: Maybe I won't go either. I'm not going to have any flowers to wear.

(They go off pretending that they don't see the poor children.)

PETER: At least they are talking about church. I suppose that is what you mean by celebrating Easter.

MARIE: No, I believe Easter is more than just going to church.

PETER: Well, I certainly wish you would tell me what you think it is.

(Enter Donald, Harry and Jane all talking excitedly)

DONALD: I'm going to visit my uncle in Norfolk tomorrow and then on Sunday I'm going to visit the biggest church in town. They have a big pipe organ and a huge choir. The children sing a special number.

JANE: Look, there are the new kids. They aren't invited to the party.

HARRY: Ha! ha! ha! They didn't get invited! Ha! ha! ha!

(The two boys go off stage still laughing)

JANE: I'm sorry that those boys acted that way, and I'm sure if Helen knew you all she would have invited you to her Easter Party.

PETER: That doesn't matter. Marie says that Easter has more to it than just a party.

JANE: Tell me, Marie, what do you think Easter means?

MARIE: I'll be glad to tell you, but I'm afraid you'll miss the Easter egg hunt if I tell you now.

JANE: I'll see you later, then. Goodbye.

SCENE TWO - AT THE EASTER EGG HUNT

(All children looking for eggs)

HELEN: There's only one egg left.

ANN: I hope I find it. I'll have four then.

EUNICE: It doesn't matter if you do. You don't have a chance with Ben and Tom. They each have six already.

BEN: I see it. (points to it)

TOM: (goes over and gets it) I found it.

BEN: But I saw it first.

TOM: But I got it first.

BEN: I'll get even with you!

TOM: Let's see you try!

HELEN: Now you boys stop fighting. Everybody sit down and get your breath before we try something else. (All sit in semi-circle)

ANN: There goes that new girl. Look at her funny dress. (all laugh)

JANE: I don't think she's so funny. That reminds me - she said that she was going to tell me a story.

EUNICE: What is it about?

JANE: It's about what Easter really means.

DONALD: What does she know about it?

JANE: I don't know, but I have an idea that what she likes about Easter is quite different from what we like. Tell me, Donald, what do you like about Easter?

DONALD: Well, I like it because it's getting warm and we can play out of doors more and have more games like baseball.

ANN: I like the new clothes. I want another blue dress this year. What are you going to get, Jane?

JANE: I don't know yet. . . I've just been wondering what Marie was thinking about.

HARRY: They are poor. I don't want to have anything to do with them.

HELEN: Well, we could see what she says. It might be interesting. There she is - let's call her over. (calls) Marie, come here. (Marie enters)

TOM: You girls can listen, but I'm not interested. Come on, boys, I want to tell you about the game yesterday. (All the boys gather around Tom)

JANE: We are interested in the story about Easter. Won't you tell it to us now?

MARIE: I'd be glad to if you'd like to hear it.

HELEN: Come, sit here. They can all see you better. Now let's hear the story.

MARIE: Well, the story is about the first Easter long, long ago. (Ben leaves the boys and comes over) Easter is a very happy day for all of us and the first Easter was the happiest of all. (Donald comes over) But there were some very sad people that morning. (Happy comes over) You see, they had lost their very best friend just two days before. (Tom comes over) This friend had spent His time helping the sick and poor, comforting the sad and teaching the people. It was hard for them to understand because they thought that this friend was going to be a great King, but now He was dead, and their hopes were gone. They missed His kind voice and His strength and they didn't know what

MARIE: (continued) to do with themselves, because they had left their homes and their work just to be with Him. And then, a strange thing happened which changed everything and made the day happy. One of His friends came to them and said, "Jesus is alive again!" They couldn't believe it at first, but Jesus came to them, and they knew that it was Jesus Himself. After a few days Jesus called all of His friends and told them that He was leaving them to return to His Heavenly Father, and they were to carry on the work which He had started. This time they were not sad when He left them because they understood that after all He was a King, a King of people's hearts, and so they spent the rest of their lives teaching and helping people to know about Jesus and His way of love. And ever since, Christians have kept up the work until now Easter is celebrated in many places around the world.

EUNICE: I guess that means then that if we really celebrate Easter we will try to show Jesus' way of love by what we do.

MARIE: Yes, that is what Easter really means.

TOM: Here, Ben, you take this Easter egg. You saw it first.

ANN: I think it would be nice if Marie and Peter would join our Sunday School class.

EUNICE: So do I. (others echo)

HELEN: You know, I understand now the words to that song we've been learning in church, "O Master of the Loving." Let's sing it now.

All sing: "O Master of the Loving Heart"

CURTAIN

Fifth Grade Class
Suffolk, Virginia
Janet Talmage, Teacher.

BIBLIOGRAPHY

A. BOOKS

Bell, Sadie, The Church, the State, and Education in Virginia. The Science Press, Lancaster, 1930.

Cubberley, Ellwood P., Readings in the History of Education. Houghton Mifflin Co., Boston, 1920.

Fleming, W. S., God in Our Public Schools. The National Reform Association, Pennsylvania, 1942.

Knight, Edgar W., Education in the United States, Ginn and Company, Boston, 1929.

Miller, Minor C., The Lost Bible. Shenandoah Publishing House, Inc., Strasburg, Virginia., 1932.

Miller, Minor C., Teaching the Multitudes. The Beacon Publishers, Bridgewater, Virginia, 1944.

B. PAMPHLETS

Miller, Minor C., A Decade of Progress, 1925-1935, Virginia Council of Religious Education, Inc., Bridgewater, Virginia, 1936.

Miller, Minor C., The Churches Learn to Work Together. Virginia Council of Religious Education, Inc., Bridgewater, Virginia, 1945.

C. PERIODICAL ARTICLES

Dutton, Charles J., "Tomorrows Gangsters", Reader's Digest, July 1946.

Morrison, Charles Clayton, "Protestantism and the Public School", The Christian Century, April 17, 1946.

Articles Published in the Old Dominion Beacon, (official publication of the Virginia Council of Religious Education)

Miller, Minor C., "The Supreme Importance of Christian Education", The Old Dominion Beacon, February 1925.

-----, "An Enlarged Program of Christian Education", The Old Dominion Beacon, May 1925.

-----, "Go Ye Therefore and Teach", The Old Dominion Beacon, November 1925.

-----, "High School Bible Tests", The Old Dominion Beacon, August 1925.

-----, "Annual Report", The Old Dominion Beacon, February 1926.

-----, "Protestantism's Opportunity in Virginia", The Old Dominion Beacon, August 1928.

-----, "Week-day Schools of Religion", The Old Dominion Beacon, November 1928.

-----, "Extended to Colored Schools", The Old Dominion Beacon, August 1939.

-----, "Messages from Our Teachers", The Old Dominion Beacon, August 1939.

-----, "Purpose of Week-day Religious Education", The Old Dominion Beacon, August 1939.

-----, "Parents Notes on Report Cards", The Old Dominion Beacon, August 1941.

----- , "Teachers", The Old Dominion Beacon, August 1941.

Goodykoontz, B., "An Educator Speaks", The Old Dominion Beacon August 1941.

D. OTHER SOURCES

Bulletins

"Newsletter" 1946, Publication of the Virginia Week-day Religious Education Teachers' Association.

"Objectives of Week-day Religious Education", Adopted by the International Council of Religious Education, February 1940.

"Week-day Church Schools on the March", International Council of Religious Education, 1945.

"Week-day Church School Organization and Program in Rural Communities", International Council of Religious Education, 1946.

"Requirements for Certification of Teachers of Week-day Religious Education", Department of Christian Education, Virginia Council of Churches, Inc., 1946.

Curriculum Materials

Curriculum Guide, "Adventures in Christian Living", Virginia Council of Religious Education, 1937.

Curriculum Guide, "Adventures in Christian Living", Virginia Council of Religious Education, 1941.

Reports

Annual Reports of the General Secretary to the Virginia Council of Religious Education for the years 1936-1946.

Annual Reports of the Supervisor of Week-day Religious Education to the Virginia Council of Religious Education for the years 1936-1946.

Annual Reports of the Teachers of Week-day Religious Education for the years 1938-1946.

BOSTON UNIVERSITY



1 1719 02551 0217

